The Christians Mourning Garment. Aarons Bells. — 41 The Fisher. — 77.

Three Sermons, Preached at three seuerall *Visitations, at* Horn-castle in Lincoln-shire.

By William Worship;
Bachelour of Diuinity.

Nescio quid latentis efficacie insit in voce viua. Hieron.

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C

To the right Honorable,

Henry, Earle of Huntingdon,
Lord Haſtings, Hungerford,
Botreaux, Molins, and Moyles,
&c. Grace, and peace.

THIS *firſt Sermon* (*Right Honorable*) was *preached* long agoe, euen in the *Minoritie* of my *Studies*. When the yoongneſſe of my face, might ſeeme to detract from the graueneſſe of my calling. And through others deſire, and mine owne weakneſſe, was addreſt for *publike* view. But for want of due care and fore-ſight, it loſt the natiue forme, and came forth diſguiſ'd, in the habit of a *Treatiſe*. Which made me at laſt (after ſome griefe) to peruſe it, and pen it in the ſame tearmes, and order, it was deliuered. Which I haue performed

with the beſt fidelitie I could. Beſeeching your *Honer*, favourably to accept it, and the next following *Sermon*, which I haue beene bold to adioyne, becauſe they were both preached in the ſame place, on the ſame occaſion. The *Lord* of *Heauen*, and *Earth*, bleſſe you *abundantly* in this life, and in the other, crowne you with *Immortalitie.*

Your Honors *moſt* bounden, and dutifull *Chaplaine*:

William Worſhip.

THE CHRISTIANS *Mourning Garment.*

Psalm. 119. vers. 136.

Mine eyes gush out with riuers of waters, because they keepe not thy law.

THis *Psalme* is shed, by the *Prophet*, into *two and twenty Octonarius*, after the order of the *Hebrew Alphabet*, both to shew the excellencie of it, and to helpe the memory. Full well he knew the corrupt nature of man, that will slubber vaine bookes with reading ouer and ouer, but can find no rellish on that sacred volume of the *Bible*, where euery word carries a maiesty with it, and where euery leafe is besprint with the sweete drops of mercy. Full well hee knew the wretchednesse of mans memory, which is firme, and retentiue in matters of this world, but fraile, and slippery in the mysteries of saluation, remembring them no longer, than the *finger of Gods spirit* So is the Psa cxi.

keepes them in, like the *Garden pot*, that holds water, but while the *Thumbe* is vpon it.

I haue chosen a sad verse, wherein we may behold poore *Dauid*, (now a *banished* man, and in great misery) more bewailing his *personall* sinnes, and the sinnes of his *aduersaries*, than the heauie masse of all his other afflictions. *Saul* and his *complices*, sought him as a *Flea*, and hunted him as a *Partridge* panted after his life, and interrupted his quiet repose; for all this, he seekes not *Reuenge*, but lets *Riuers of waters* gush from his eyes, for their great *Impietie, and disobedience*. Imagin now, how hee wept, and tooke on, for his owne *sinnes*.

1. Sam. 24. 12. 15.

Some weepe for themselues, not for others: some weepe for others, not for themselues: some neither weepe for themselues nor others: some both weepe for themselues & others. To weepe for thy selfe, not for others, betokens *lukewarmnesse*: to weepe for others, not for thy selfe *Hypocrisie*: neither to weepe for thy selfe, nor others, *Deadnesse of heart*: both to weepe for thy selfe, and others, *zealousnesse*.

The

The *Text* requires *two duties* at our hands. *The mourning for our owne sinnes*, and *the mourning for the sinnes of others*. *Zeale* in the *Ascendent* begins at home, passes on to others: in the *Retrograde*, it comes from others, and ends in it self. In the handling the *first dutie*, we will lay downe *Motives* and *Impediments*: In the *second* we will examine the *Persons*, on whom the *Dutie* is laid, and so conclude with *motives*.

Motives

The *first motive*, the first *Duty* is taken from *Davids example*. He was (in all likelihood) a *Man* of a *sanguin complexion*. For the *Scripture* sayes, he was *Ruddie*, of a good *countenance*, and *comly visage*. Now men of a *sanguin constitution*, are (for the most part) *merry*, and of pleasant disposition. And yet, his eyes spout out teares, as the *Conduit* spouteth out waters, for his owne sinnes. The *Psalmes* can testifie well inough, of his vsuall blubrings, and roarings. Nor was he effeminate, or of a soft and puling nature. The earth neuer bore a more valiant *Champion* than *David*. It is well knowne how hee tooke a *Lion* by the beard, and slew that huge vncircumci-

1. Sam 16. 12.

Psal 6. 51.

1. Sam. 17. 34.

sed

sed *Philistim*, and left him an headlesse *Trunke*.

The *second motiue*, is drawen from the *Nature* of the *Eye*. The *Almightie* hath made it of a *Fattie* and *Wateriſh* kind of matter, ſo that it ſeemeth to delight in *moyſture*, as beeing a *Syrupe* to preſerue it in. More-ouer, there are ſited aboue, and vnder the *Eye*, two wet, and ſpongious *kernels*, purpoſely to caſt a dew vpon it, and to make way for *tears*. Nay, that the obſtinate and obdurate ſinner, may be conuinced, and confounded in himſelfe, if hee ſhed not ſome teares for his offences, the *Lord* hath inuironed the *apple* of the eye, with a parti-colourd *circle*, cald a *Rain-bow*. Now is it not a ſhame for a man to haue a *Rain-bow* in his *eye*, and neuer drizzle one teare for his ſinnes? Good *Chriſtian*, carry not about thee, ſo tough, ſo brawny, and ſo ſteeled an heart. Good *Chriſtian*, carry not about thee, a pare of ſuch parched, and irrelenting *Eyes*. Conſider what I ſay, and the Lord giue thee vnderſtanding in all things.

The *third Motiue* is borrow'd from the *Vnruline ſſe* of the *Eyes*. *God*, indeed, ſet

set them in the *Head* (the *Tower* of the *body*) as *espials* and *scout-watches*, to descry danger a farre off: but such is the disorder of our *nature*, that they will (too soone) put both our bodies and soules in ieopardie. Yet a little while, and those *two* of thine that looke out by the *windowes*, will play the vagabonds, and intice thee to folly. For what art thou to *Dauid*? Those eyes of *Dauid* that now lay soaked in teares, all the time of his banishment, became afterward *Traytors*, letting lust into his bosome, when they darted from his roofe vpon *Bathsheba*, and were the occasion that he committed two haynous sinnes, di'd so deeply in *Crimson*, that *Time* hath not yet worne out colour. 2 Sam. 11. 2.

4. The *fourth Motiue* springs from the *Description of sinne*. *Sinne* is *the transgression of Gods law*. Where let vs examine, first, what this *law* is which we breake: then, who this *God* is whom we offend. The *Booke of the law*, is more excellent then the *booke of the creatures*, though in each part it be good, & in all the parts together, exceeding good. For (such is our blindnesse, ý) the beautious frame 1. Ioh. 3. 4.

frame of *Heauen* and *Earth*, is not able of it selfe, to direct vs to the true *God*, as much resembling that *Athenian Al-*
Acts 17.23 *tar*, wherein was written, *vnto the vnknowne* GOD: but the word written,
Psal 19.7. pointeth as iust to *God*, as the finger to the *dyall*, and (which commends it most) conuerteth the soule.

Go too now (*Brethren*) shall we by our lewd and dissolute liues, burst through the *precepts*, and *sanctions* of *God*, and not enter into a sad and serious consideration, opening the sluces of our eyes, and sending forth a swift *Current* of teares? Would not that *Theefe* bee put to death, who after he hath notoriously broken the good lawes of his *Prince*, takes no thought at all in *prison*, but drinkes, and sweares, and daunces in his fetters? Yes verily. Well then let vs take heed; for if after we haue lift vp our *horne* against *God*, wee be not ashamed, and grieued in our selues, but feast when wee should fast, sing when wee should howle, laugh when wee should weepe, we are as neere in quality to the *felon*, as can be well imagin'd, and therfore likely to come to some heauie, and fear-

feareful end.

Againe let vs take notice who he is that enacted this *law*, which wee haue violated so contemptuously. Hee is no *Earthly Prince*, whose breath is in his nostrils, but *Iehouah* that mighty God who spans the *Heauen*, and measures the waters in his fist, in respect of whō all nations are but as the *drop* of a *bucket*, *et* nay nothing, nay lesse then nothing, euen *vanity*. The *God* of *Anger*, who hath his way in the whirlewind, and in the storme, at whose sight the earth is burnt, the mountaines quake, the hilles melt, the *Deuils* shudder. O Brethren! how can our hearts be light, when wee haue offended so great a maiesty? why come we not to him with halters about our necks, like the *Seruants* of *Benhadad*, beseeching him of grace & falling to *deprecation* Why stoop we not, and look forlornly, with a pallish cheek, and vnkembed beard, vsing these mutes as vocal *spokes-men*, & *Intercessors for our pardon*.

Isayah 2.22

Isayah. 40 12.

Nahum 1.3

1 Kings 20 31.

But let vs come nearer *God*, and view him in the sweetnes of his *mercy*. Shall we not be greeued for offending that

God

God, who loued vs before wee were
Ephes. 1.4. borne, yea before the *foundations* of the *world*: who was our hope, when wee hung vpon our mothers breasts, and hath euer since fed vs, clothed vs, pre-
Cor. 1 12. 12. ſerued vs? That hath *married* vs to *Christ*, and called vs by his owne *name*. That hath reſerued vs to the *raigne* of that bleſſed *Queene*, who hath giuen vs already three and forty years of *ſabitee*, wherein wee ſit peaceably vnder our vines, and goe ioyfully to the *Church*, to partake in the *word* and *Sacraments*? who would not pine away like the *Hart* that findeth no paſture, for diſpleaſing ſo good and louing a father?

5. The *fifth Motiue* ariſeth from the *preciouſneſſe* of thoſe *teares* that iſſue
Pſal. 56.8. from a troubled *ſpirit*. The Lord puts euery one of them in his bottle. Right deare in his ſight, is the blood, yea the teares of the *Saints*. Chriſt wipes
Reuel 7.17 them from their eyes with his owne hands. O that the Lord would ſtrike our hard hearts, that the waters might flow out of the *Rock*: O that wee could weepe, that wee cannot weepe!

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charge to remooue his *Plow* into the *Nineuits* field. Hee (vnmindfull of his *Commission*) payes the *fare*, and is *shipt*. For *Tarshish* hee, hee is so resolu'd. While hee thus strugled with diuine *prouidence*, the *winds* (at their *Creators* command) brake loose, and bad the *Mariners* deliuer *Ionah*. The *Whale* lay watching all this while, and bad the *Mariners* deliuer *Ionah*. The *ship*, (poore winged vessel) lay swimming vpon the *billowes*, and bad the *Marriners* vnballaste her of *Ionah*. Nay *Ionah* stood vp against *Ionah*, and besought the *Mariners* to tumble him into the large *sepulcher* of the *sea*. If so righteous a man be so harshly intreated, where shall the vngodly, and the sinner appeare.

Another *effect* of *sinne*, is the *curse* vpon the *creatures*. *Sinne* is such a *Basilisk* that it poysons the ayre, & the very heauen. Euery creature, saith the *Apostle*, grones, and trauels in *paine*, because it is *subiect* vnto *vanity*. The *world* left being a world, when *Adam* left beeing obedient. It was neuer beautifull nor cheerfull since. It waxed old in youth, through manifold *ataxies*, & disorders,

Rom. 8. 22.

and at this day lyes *bed-rid*, waiting for the *comming* of *the ſonne of God*. O what a *rack*, what a *gibbet* would this be to our ſoules, had we any grace! But wee (alas) when fit opportunitie is offred, to caſt duſt vpon our heads, goe merily away, regardleſſe of ſo lamentable *ſpectacles*. A ſhrewd token, that *ſinne* is where it would be, and that wee are inſenſibly blockiſh, wilfully hardned, extreamly impious.

Amos. 2. 13. Another *effect of ſinne* is, that *It lyes heauie vpon our Sauiours back*. Harke how hee complaines. *Behold I am preſſed vnder you, as the Cart is preſſed, that is full of ſheaues.* *Pitie, O pitty* thy ſelfe, if not, take pitty on thy *Redeemer*, who is preſſed downe with the *ſheaues of ſinne*, that thou pickeſt on him moſt cruelly. It was thou, ò wretch, that didſt caſt him into his *agonie*, where he Luk. 22. 44 *ſwet* ſuch a *ſwet*, that the *drops* of *blood* trickled downe to the ground. It was thou, O wretch, that betraidſt him with Mat. 26. 49. a *kiſſe*, and ſoldſt him for a litle pleaſure, not worth *thirty* peeces of *ſiluer*. It was Ioh. 18. 3. thou, O wretch, that cam'ſt to him with *ſwords* and *ſtaues*, as if hee had beene a *theefe*,

theefe, when, indeed, hee thought it no *robbery to be equall with GOD*. It was thou, O wretch, that didſt *whip* him, & clap a *crowne of Thornes* on his *head*, *mocking* him, and *ſpitting in his face*. O cruelty! If thou haue occaſion to ſpit, thou haſteſt to the *chimney*, or behind the *doore*, and yet makeſt no bones of ſpitting in the face of the *God of Angels*. Heb. 1. 6. It was thou, ó wretch, that didſt *ſtrip* him *naked*, and riuet his *hands* & *feet* to the *Croſſe*. Behold thy *redeemer*, offring vp *prayers*, with *ſtrong crying*, & *teares*, and art thou frolicking? The *daughters* of *Ieruſalem* weep, the *Bleſſed Virgin* is *pearced* through the *ſoule* with the *ſword* of *ſorrow*, and doeſt thou run riot? The *Sunne* lends *night* in the midſt of day, the *Temple* is rent from the top to the bottom, the *earth* quakes, the *ſtones* cleaue, the *graues* open, and art thou fatting thy ſelfe with *meriment*? And mean'ſt thou to ſaile to *Heauen*, by *Heauen*? Can there be *two Heauens*? Luke. 23.

Another *effect of ſin*, is *torment of conſcience*. *Pleaſure* hath bought *complexion*, & hath *painted* her face. A *Damaſke roſe* in a *field of Lillies*. But her *end* ſhke Prou. 5. 4.

Spina triumphans.

Amon & Tamar

the *whoriſh woman*, is bitter as *wormewood*. Wherunto ſhal I liken her louers? They are like vnto *Fleeces* that goe through a faire flowred medow to the *Galous*. They are like vnto *Rouers*, that run ſweet and freſh, into the *ſalt Sea*. They are like vnto trauellers laid along to ſleepe vnder the ſhade, who wakening finds thēſelues ſwelted with the heat of the remooued *Sun*. When they haue reueld and lauiſht al, at laſt coms *Conſcience* and cals for the reconing, at laſt coms *Death* with his *Napkin* on his ſleeue, & his *Trencher-knife* in his hand, and with his voyder takes all away. O, who can beare the wound of *Conſcience*! O who can ſtanch the ſotile when it bleedeth! O who dare wraſtle with the *Lord of hoſts*? Brethren if the wrath of God once ſmoke againſt you (as it wil if you rot in your iniquities) he wil ſet al your ſinns in order *in your eyes*, that though you turne your backs yet (like *furies*) they ſhal haunt you, & ſet no coulor before your eies but *red*, and *crimſon*, yea and throw *Boles* of *Blood* vpon your faces, neuer leauing,

Pſal. 50.21 Ordino in oculis.

til

til they haue brought you from this dying life to a violent & curſed *death*, like the poor fiſh that feeling the heat of the water, thinks to mend her ſelfe and leaps into the fire. S

The laſt effect of ſinne is the *infinite miſery* whereinto the graceles ſinner plungeth himſelfe after this life. If he dye without *Repentance*, his ſoule goes preſently to *Hel*, and his body, like a *Carrion* to the ground, til the dreadful day of *iudgment*, when both ſoule and body, which haue ſinned together ſhal bee plagued together, with torments *endles, eaſeles, remediles*. Mat. 25 36

Where the crawling worme ſhall lye grabling at the heart, where the beſt bedde ſhal be a broyling *Grid-iron*, and the beſt muſicke *wailing* and *Gnaſhing of teeth*, and the beſt company, *Deuils*, and damned *Reprobates*, & this to continue for a time, and times, euen for euer.

O conſider this al ye that forget God, leaſt he teare yee in peices, and there be none to deliuer you.

Abſtract and ſequeſter your ſeues,

flee *Resort*, say vnto *laughter* thou art mad, haunt vntrodden paths, desire the *lillies* of the field to cloath themselues in black, and accompany you in your doleful passions. If the example of *David* cannot moue you, then let the nature of your eye perswade you. If the *nature* of your eye cannot perswade you, then let the vnrulines of your eye curbe you.

If the vnrulinesse of your eye cannot curbe you, then let the *excellency* of *Gods law*, which you haue brokē, rouze you. If the *excellency* of *Gods law* cannot rouze you, then let the *maiesty* of *God* appall you. If the *maiesty* of *God* cannot appall you, then let the sweetnes of his *mercy* allure you. If the sweetnes of Gods *mercy* cannot alure you, then let the preciousnes of the Saints teares preuaile with you. If the preciousnes of the Saints teares cannot preuaile with you, then let the pestilent effects of sin tame you, and the thought of *Hel-torments* kil you dead and rend you in peices.

But because Sathan wil stand at our right hand, as hee did at *Iehoshuaes* (the

Hie-

Hie-priest) to *tempt* vs and lay hinderances in our way least we should turn and be saued: let vs take a scantling a forehand of his plots, that hauing knowledge of thē, we may with more warinesse auoyd them. Zaach. 3. 1

Impedim 15

1 The first *Impediment* of *Godly sorrow*, is the *want* of the *word* preached. For where this fire is away, that heateth & purgeth the affection, and this *Hammer* absent that breaketh the stonie heart, there is vsually nothing but the spirit of slumber, which wil soone grow to a *Lethargie*, if it be not preuented. How can we mourne (alas) if *Iohn Baptist* mourne not to vs, or call our place *Bochim* (that is by interpretation) weeping, vnlesse *Phineas* forbeare *Incarnatiue salues*, and giue vs *Corasiues*, eating out the dead flesh, and searching our soares to the bottome? How can the Iewes bee pricked in their hearts, and demaund what they shall doe to bee saued? Doth not *Peter* come home to their consciences, and dazzle them with this stroke, *This Iesus* I *say whom yee haue crucified?* Ieremy 23. 19. Iudges. 2. 5. 4. Acts 2. 36

The

The *second impediment*, is *The Hope of long life*. *Soule* saith the *Churle* take thy
Luk. 12. 20 *ease*, thou hast much goods layd vp for many yeares. But that very night was his soule fetcht from him. When like a *Iay*, hee was proyning himselfe in the boughes, hee came tumbling downe with the arrow in his side. His *Glasse* was run, when hee thought it but new turnd, and the *Axe* vp to strike him to the ground, when he neuer dreamed of the *slaughter-house*. Brethren, wee had need of *monites* of *Philips Boyes*, to put vs in mind of our end. Not the oldest
Iob. 21. 24 man but trusts he shal liue a yeare, And
32. 33. the young man in the *April* of his age
Hippocrat. when his *breasts* are ful of *milke* and his
L. 1. Aph. 3 *bones* run ful of *marrow*, ful little thinks of the *slimie valley*, and that he shal remain in the heap though in truth a mā at the highest pitch of health, when he hath that same *Fencer-like kinde of strength*, is neerest danger in the iudgment of the best *Phisitions*. Certainely we dwel but in houses of *Clay* & *corruption* is our *father*, the *worme* our *mother*, and our *sister*, we are *creatures* but of a *dayes life*, & the *foure Elements* are

the

the *foure men*, that beare vs on their shoulders to the graue.

Assure thy selfe whosoeuer now heareth this *sermon*, that ere many yeares or *decads* of months be past, pale *Death* wil arest thee, bind thee hand & foot and carry thee to a land, darke as darknes it selfe.

What then remaineth but that thou presently make thy *Graue* with *Ioseph of Arimathea*, in thy *Garden*, (the place of thy delight) mourning each day amidst thy most tickling pleasures, as if the *Sun* of thy life were sure to set at night. Luke 23.

3. The 3. *Impediment*, is *merry company*, the *Prophet Dauid* would haue vs examin our selues quietly on our beds. *Peter* wēt out frō the cōcourse of people in the *Hie priests* hal, and then hee wept bitterly. It is better to goe to the house of *mourning* then of *feasting*. The Lord in mercy knocks at thy heart by his *spirit*, & presently the feauer of thy *sinnes* beginnes to shake thee. Herevpon thou getteſt thee to thy *Mates*, calleſt for a payre of *Cardes*, & drinkeſt down thy greef with flagons of wine. Psal 4.4. Luk. 22.61. Eccl 7.4.

Then

Then beginnest thou to chat and bee scurrilous, to laugh and bee fatte, and then send for *Sampson* out of the grinding house, then abuse, and breake iests on the *Preacher* or els al the mirth is not worth the naming. What is this but to greeue the *Holy-Ghost*, nay to take a *Bucket* of water (as it were) and to quench the spirit? Nay what is this but to put the halter about the neck, and the noose vnder the eare, and (asmuch as in thee lies) to strangle thine owne soule.

Pro. 17. 22.

4. The 4. *impediment* is impayring of *health*. A sorrowful mind (sayth *Salomon*) drieth vp the bones. And who so sad, say the men of this world, as those that are all of the spirit, and (forsooth) will not misse a Sermon in a yeare.

Are they not heauy-headed, and heauy-hearted, alwayes sighing, and alwayes fretting, with a whitly face, and a kercher on their head, pining and hanging the wings, as if they were Crow-trodden? And are not we plump & cherye-cheekt, faire and wel-liking, that pore not so much on the *Bible* nor

nor are ſo red-hot of deuotion as they, but meet now and then at the *Tauerne*, for increaſe of neighbour-hood, and charity, and may wee not (thinke you) get to heauen too as ſoone as the beſt of them? But theſe prophane wretches are much deceaued. For though the child of God haue terrors within, and troubles without, yet they laſt but for a time, and *God* giues *faith* and *patience* to indure them. A bleſſed affliction is it, for it *confirmes* them to *Chriſt*, and puts them in poſſeſſion of euerlaſting comfort. And haue not they onely, *peace of conſcience*? Is not the *comforter* come vnto them? Haue they not a little heauen in their boſomes? do they not ſing in priſon, in the dungeon, in the ſtocks, at night, at midnight, and warble like *Nightingales*, when they are all a gore blood, their *middles* girded about with *walls*, and their backs ſore beat, and tore with roddes?

Mat. 5.4. Rom. 8.29

Act. 16.25.

Doe they not at their time of *Martyrdome* kiſſe the ſtake, imbrace the fagottes, bathe their hands in the flame, clappe their ſtumpes for ioye, when they are burnt as

black

black as pitch, and their flesh shrunke vp as a scroll of parchment? Are they poore? *Christ Iesus* hath sanctified their pouerty. Are they sick? The Lord is both *Physitian*, and *Physick*. Or if they languish, the sooner they dye, the sooner they liue, the sooner in the graue, the sooner in heauen. The *Epicure* is all for the body, nothing for the soule; the *Christian* is all for the soule, little for the body. Hees a good *Lapidarie*, and esteemes of the *Iewell*, farre aboue the
Luk.6.25. *riude*. But woe bee to them that now laugh, for they shall waile and weepe. They shall wish, and wish, that they had wept their eyes out, and sighd their lungs in peeces, but it shall be too late.

5. The *last impediment*, is the *holding the mortalitie of the soule*. There is a cursed *generation* of *Sadduces* and *Epicures*, that thinke their soules in death, vanish away like a *Dogges*. What Monsters are these? Its wonder the Lord of *Hosts* strikes them not downe to *Hell* with a *Thunderbolt*. I will send ouer these Caitiues to the *Heathen Philosophers*, (the *Secretaries* of *Nature*) to
c be schooled: nay Ile make an appeale to their

their owne *Conſciences*. For their heart bloods, they cannot auoide the flaſhes of *Hell*, nor ſpunge out the indeleble characters of the ſoules *eternity*.

And this of the firſt Duty.

2. NOw come we to the *ſecond*. It is *The mourning for the ſinnes of others*: True *zeale* eaſeth it ſelfe with teares, not with *reuenge*.

This *ſorrow* lyes vpon all *Eſtates*; on *Magiſtrate*, *Paſtor*, *People*. The *ſupreme Magiſtrate*, bee hee neuer ſo mighty, is not therefore with the *Sybacites* to lye on heapes of *Violets* and *Roſes*: nor, with *Iehoiabin*, to beake himſelf againſt the fire, when the ſinnes of his people are as red as *Scarlet*: but hee is at ſuch time to throw away his *Royall Robes*, and to wind himſelfe in *ſack-cloth*, as a corps prepared for the buriall. Thus good *Ioſiah*, when hee heard the words of the *booke* of the *Law*, and conſidered that *Iudah* had not done accordingly, his heart did melt, the teares trickled downe his cheekes, and hee humbled himſelfe before the *Lord*. At this day, *ſinne* abounds in this land of ours. I doubt

Ionah. 3. 6.

2. King 22. 19.

doubt not but her Maiestie, in her *Soliloquies*, sends many a *sigh* to heauen, for this Enormitie.

The *subordinate Magistrate* is likewise to put on the bowels of compassion, & to cast dust vpon his head, when the rebellious sister *Israell* returnes not with her whole heart, but faynedly to the Lord, See this exemplified in the two and thirtieth of *Exodus*. *Moses* is gone, *Aaron* is weake, *Israel* is perfidious, *GOD* is angrie. Soe get thee downe, saith the *Lord* to *Moses*, for *thy* people, which *thou* broughtest out of *Egipt*, haue corrupted their wayes. O let not my *Lord* bee angry, answers *Moses*, for they are *Thy* people then, and *Thou* broughtst them out of *Egipt*. O, they haue sinned a *great sinne*, but pardon it I meekly pray thee, euen with interrupted accents: if not; race mee out of thy booke which thou hast written. What a passionate speech is here? What tender loue? What vnfained griefe? Euery word a sentence, and euery sentence lamentable, like the waylings of *Hadradrimmon*, in the valley of *Megiddo*.

Exod. 32.

Misc-

Miſerable are the times wherein we liue. *Magiſtrates* want *zeale*: they pity not the breaches of *Sion*. Nay, what if ſome bee ſo farre off, for hauing their hearts clung for griefe, at matters *Criminall*, that they dilate them for ioy, in hope of finding that, which *Philip* ſayd, all *cities* might be conquered by, if an *Aſſe* laden therewith might enter in? I feare mee, the *wedge of gold*, weighs heauier ſometime than *Abels blood*, in the ballance of *Iuſtice*.

But of all *degrees*, this moſt concernes the *Paſtors* of the *church*. When our *Sauiour* ſaw the multitude ſcattered abroad, as *ſheepe* hauing no *ſhepheard*, his bowels earned within him for grief. It made *Eliah* wearie of his life, when the woman *Iezabel* had *ſlaughtered* vp the *Prophets* of the *Lord*. Poore *Ieremie* wiſht hee had a *Cottage* in the wilderneſſe, that hee might liue alone from the heapes of *rebels*, and *adulterers*. And ſure, hee came not in at the *doore*, but at the window, or at the *louuer*, that beares not a pittifull heart to the *Lords* heritage.

Mat 9. 36.

1. King 19. 4.

Ier. 9. 2.

And

And here I cannot but aduertise *three* sorts of Ministers. The first are they that get them from their *charge* to the *great townes*, or other-where, where they liue at ease, and seldome preach, and then, not before they haue composed their gesture at *Demosthenes* great *Glasse*. Meane while, their *flocks* in the country dislike, or miscarry. Some blind, some surdie, some halting of the worme, some bleacht, some flie-blown, some troubled with the resp, some with the bloud, some with the red-water, some coughing, some rotting, with a swolne chap, and a white-tallow eye, some hunted with *Dogges*, some folded in the briers, some furrow-welterd, and the *Crow* picking out that eye that lyes vpward. At last they come home. Thats well: nay thats ill. For its iust at *sheep-shearing*. And then they goe so neere the *skin*: cut out such ball-quarters, and so be-clip them, that the poore naked things, must needs, the next tempest, perish with the *pelt-rot*.

2. Another sort there be that preach currently, and zealously, rebuking sinne with earnestnesse and lifting vp their

their voyce like a *Trumpet*. But behold; when ſome *Man* of *note* hath preferd them, they change the *Cliffe*, and the *note*, they whiſper through a *Trunke*, and put *hony* into the *ſacrifice*, inſteed of *Salt*. Like the fierce Maſtiue, that ſpying his Maiſter a farre off, and taking him for a ſtranger, barkes, and bayes till the *Chaine* crack againe. But when, at his comming neere, hee perceiues it is his Maiſter, that vſes to throw him *cruſts*, and *bones*, then hee wagges his taile, fawnes vpon his breſt, whines, and licks him in the face.

3. Another ſort are found among the *Leuits*, that cannot preach the preachings of the *Lord*. Sillie, rude, vnlearned men: the very pictures of *ſimplicitie*. They are *Oſtriches*; for they will eate *Iron*, digeſt ſuch ſinnes, as would kill another to ſwallow. Beſides, they are *cruell*, and vnnaturall. Let the horſe trample on their *Egges*, let the *Deuill* tread the *guttes* of their people out, what care they? Againe, they haue great ſtore of *feathers*, and can rowze them vp, but cannot for their liues flye into the *Pulpit*. Laſtly, they haue

Feare qualitie of the Oſtridge.

bodies of a mighty size, and yet are so foolish, that they thinke none sees them (no not GOD himselfe) if once they but thrust their heads into a bush.

2. Tim. 3. 16. 2. Tim 4. 1. But me thinkes I heare them pleading for them-selues, from *Paule* in this wise. Is not the *Scripture* profitable to *teach*, to *improue*, to *correct*, to *Instruct*? Then what needs *preaching*? I answer them out of the same place, that because the word of God is in it selfe so full of maiestie, and life, that *therefore* (marke the *Illation*) they are bound, as they will answer at the day of *iudgement*, to *preach*, *cry*, *proclaime* the word. I charge thee *therefore* before GOD, and before the Lord Iesus Christ, *Preach* the word. But indeed, they dare not for their liues read on to the first words of the *Chapter* insuing, or if they doe, they read it without any touch of *conscience*.

This *duty* of *sorrowing* for the *offences* of others, is likewise inioyned the *People*, in their seuerall places. They are bound in conscience to helpe vp their *enemies Beast*, when hee lyes groning vnder his *load*: much more should they

they bee touched with the misery of their brother, that is prest downe with sinne, and yet delighteth in the burden. Here may wee iustly take vp a *lamentation*. For, how many prophane wretches make their neighbour drunke, that they may see his shame? Many crow, and clap their wings, when they haue turned a man into a beast? Shall not the Lord visit for these things? Shall not his soule bee auenged on such loose companions as these? And some of the better sort, that are by Gods mercy restrained from such lewdnesse, will neuertheless winke at open sinnes, and all for feare of displeasing their *superiours*. The gallant Knight (*Papists* are no *Beggars*) will at no hand, bee of our *Beleefe*, because his *Grannam* was a *Catholique*. And his nice *Lady*, tiffling at home, and wanton in her religion, is queasie, and sickish, if yee but talke of the *Communion*. The *Snaile*, I thinke verily, creepe shee right on to the *Church*, will come thither sooner and eftner then shee. I liken them to *Snailes*, for they are but slimie, and Hab 2. 15.

their caſtle but a painted *Shel*; yet as
1 Kings 22. 11. if their hornes were of Iron, like *Zidkiiahs* our *Churchwardens* are affraid and dare not come nigh them. O, they are great perſons, and my *Ladies* worſhip is as good a woman as liues. Are not here men of a *maſculine* courage. If a little *Dog* that one may put in a mittin, trip through a cloſe by a ſort of ſheepe, away they run as faſt as they can hie, at laſt they turn and gaze him in the face, wondring what monſter he ſhould be. So ſometime one ſingle *popiſh* Gentle-woman, ſcarres a whole flock of *Church-wardens*. Can ſhe hurt them? euen as much as *Tiz* did the ſheepe. And now to the *Motiues*,

1 The firſt *Motiue* to Godly greefe for the wickednes of others, is taken from the ſcandal that redounds to the *Goſpel*, when the profeſſors thereof denye the power of it in their liues.

The Iewes were the peculiar people of God, brought vp vnder his owne wing, and fed at his owne *Table*, to whom pertained the *Adoption* and the glory of the *couenants*, and the giuing
Rom. 9. 4. 5 of the *law*, and the ſeruice of *God*, and the

the *promises*, of whom came the *fathers* nay of whom concerning the flesh *Christ* came, who is God ouer all, blessed for euer. *Amen*. And yet for al these *preeminences* & *priueledges*, which should, like load-stones, haue drawne them to sincerity, they through their cruelty & blindnes, and licentiousnes, made the name of *God* blasphemed among the *Gentils*. O how this went to the heart of the *Apostle*, and how the soules of the children of God, (like *Ieremies*) wept in secret to see Gods glory (the maine end of all his actions) thus darkened and defaced. Rom. 2 24 5

God hath not dealt so with any *Nation*, as he hath with vs. *Canaan* is not *Canaã*, *England* is the land of *Canaan*. Woman of *Samaria* leaue thy pitcher, leaue *Iacobs well*, leaue all, heere is the water, which who so drinkes shal neuer thirst againe. Iohn 4.

And yet (O ye *Heauens*, be astonied at this) we liue like *Heathen*, vnder the name of *Christians*. Not that wee haue not *Nathaniells*, and *Dorcasses* (*Gods name* bee blessed) that are vpright in

heart, and fruitfull in good workes, but that a number are so vile, and exorbitant, as if they were *out-lyers*, and not within the *pale* of the *church*. Which makes the *Iesuite* and *Sorboniſt*, and the heauie *Doctors* of *Louaine*, dippe their pens in gall, as if wee were worse than they, which if wee bee, is more than abhominable. For what sinne can bee named, but it is in their *Synagogue*, and that at the height?

2. Another *Motiue* is, the *consideration* of their deplored estate, who fulfilling the measure of their *iniquities*, heape to themselues wrath against the *day* of *wrath*. Would not our hearts bleed within vs, to see an Armie of men, marching vpon the mouth of the *Canon* to bee wounded, and discomfited, some groning, and crying out, some slaine out-right, and cut off by the middle, some crawling on the ground, with their lungs peeping through their sides, some stooping with their bowels in their hand, some sliced downe the *leg*, some clouen down the *chins*, some their braines pasht out, and sprinckled on the *Drum*? They would,

would, were they not harder then the nether-milstone. Yet (alas) this is but a *flea-biting*, or *loue-tick*, to the horrible bloodshed prepared for the damned.

3 Another *Motiue*, is *The promise of preseruation*. When *Ierusalem* was ready to bee destroyed, the *Lord* commands his Angell to take *Pen* and *Inke*, and go through the midst of the *Citie*, and marke them on the forehead, that *mourned*, and *cryed*, for all the Abhominations that were done there. If wee vnfainedly grieue for the wickednesse of the *Realme*, though our *Persecutors* were swifter than the *Eagles* of the *heauen*, yet should wee escape them. *Woe* bee to the *Egiptian*, for the plague shall be vpon him, to destruction, but *peace* shall bee vpon *Israell*, for her posts are sprinckled with the bloud of her *Redeemer*. Ezek. 9. 4. Exod. 12. 7.

4. The *last Motiue*, is the *likelihood of some fearfull iudgement* (without GODS wonderfull mercy) ready to fall vpon the *kingdome*. Thus I prooue it. *By swearing, and lying, and killing, and stealing, and whoring*, wee breake out, and *bloud toucheth bloud*: Hosea 4. 1. 2.

Therefore the land shal mourne. Answer the Prpohet *Hoseas Enthymeme*, who can? *Sin* is a *Destroyer*, and makes hauock as it goes, til the blood run along the street, and the tongue of the dog be red with the same. *Policy and force* both take her part: *Achitophel* is of her councel, and *Nimrod* hunts in her *park* *Ierusalem* thou maist thank *sin*, that thy *Temple* (the *Primrose* of the world) was fired, thy virgins dishonoured, thy married women famished, & compelled to eat their children of a span long. Thank *Sinne*, *Ephesus*, that of a *Golden Candlestick*, and a *Christian Church*, thou art now become *Turkish*, euen an *habitation of Deuils*. In the bowels of compassion, let vs poure out our harts like water, before the lord, For the wickednes of our dearest *mother England*, & for the great desolation wherto she is liable for the same, O that my head were full of water, and mine eyes a fountain of teares, that I might weep day, & night, for the slain of the daughter of my people O that I could mourn like a *Doue*, chatter like a *Swallow*, steale aside like a desolate *Sparrow*, grone,

Syn.

Reuel. 2.

Ier. 9. 1.

grone like a *Culuer*, droop & dwine away like the *Turtle* in her widowhood roare out, & wring the hands as those that are wrapt in a maze of discomfort.

Alas for her, her wickednes is at the full, she is frozen in her dregges, her abhominations crye out in the eares of the *almighty*: *Thou God to whom vengeance belongeth, Thou God to whom vengeance belongeth, shew thy selfe.*

The trial of her countenance witnesseth against her, shee declares her sinnes as *Sodom*, she hides them not she is a Blackmore, & cannot be white ned, a *Leopard*, and cannot change her spots.

She blesseth herselfe in her euil, and becaute God hath promited *mercy* to *repentance*, therefore shee thinkes hee hath promised *repentance to sin. Whordome* and *Wine* and *new wine haue ta-* Hos. 4. 11.
ken away her heart.

Away with *Elias* he troubles Israel. Away with *Elisha*, hee is not the *Horsemen* and *Chariots*, but the weakner, of *Israel*. Away with *Amos*, his blunt stile is fitter for his *Neate*, than men,

the

the land is not able to beare all his words. Away with *Lot*, *Sodom* cannot bee merry for him. If a man would propheſie of *Wine*, and *ſtrong drinke*, *that*, *that* were a *Prophet* for this people.

Ezek. 21. 9. A *ſword*, a *ſword*, both ſharpe, and furbiſhed; ſharpned to make a ſore ſlaughter, and furbiſhed, that it may glitter as it goes. Woe bee to thee, *England*, *England*, *woe be to thee*! For if the *Sermons* that haue beene made in thee, had beene made in *Tyrus* and *Sidon*, I perſwade mee they would haue repented in *Sack cloth* and *Aſhes*. Thou maieſt finde *euaſion*, but if thou doe, it is no leſſe miraculous, than if the *Sunne* ſhould ſtand ſtill, as in the time of *Ioſhuah*, or an *Axe-head* ſwim, as in the dayes of *Eliſha*. *Damaſcus*, and Amos. 1. 2. *Azza*, and *Tyrus*, and *Edom*, and *Ammon*, and *Moab*, are plagued for *three* tranſgreſſions, and for *foure*, and ſhall *Iudah*, and *Iſraell* go free? *Damaſcus*, and *Azza*, and *Tyrus*, and *Edom*, and *Ammon*, and *Moab*, and *Iudah*, and *Iſraell*, are plagued for *three* tranſgreſſions, and for *foure*, and ſhall

England

England goe vntoucht?

Me thinks I heare *Ionah* cry (changing but one word) *yet forty dayes*, and *England* ſhall be deſtroyed. Me thinks I heare *Iohn Baptiſt* caſting *Vipers* in her face, and woondring who hath giuen her a *priuie beck*, to eſcape ſo preſent ruth, and ruine. Mee thinkes I heare the *Lord God* vpbrayding her, *Three and fourtie* yeares long haue I beene greeued with this *Generation*; *three and forty* yeares long haue I warn'd them by my ſeruants, the *Prophets*, yet ſtill they ſleepe in ſenſualitie. Mee thinkes I heare him complaine, O they haue put out mine eyes, as the *Philiſtims* did *Sampſons*, my *Type*; they multiply their ſinnes, and draw *iniquity* with *Cart-ropes*, as if I had no *Prouidence*. Ionah, 3. 4. Math. 3. 7.

Leade mee, lead mee to *Queene ELIZABETH*, the *maine Pillar* of the land, the *Poſt* whereon the *Houſe* ſtandeth, that ſo I may bring the *Realme* vppon their heads, and bee at once auenged of them for my *Two eyes*. Mee thinkes I heare him crye, Let mee alone, that I

may

may turne her *riuers* into *pitch*, her *dust* into *brimſtone*. Me thinkes I heare him hiſſe to the bloddie *Romaniſt* (his *horſes* hooſes are like *flint*) to roare like a *Lion*, and hanch vpon the *prey*: yea, to lick vs vp as the Oxe licketh vp graſſe. Mee thinkes I ſee her *Temples*, her *Towers*, her *Caſtles*, her *Bulwarkes*, her *Block-houſes*, ſpoiled, defac't, ruinated, laide waſte, ore-growne with *Nettles*. Mee thinkes I ſee the *Pelican*, and *Hedge-hogge* poſſeſſe her, the *Rauen* dwell in her, the *Satyre* dance in her, the *Oſtrich* neſt in her, the *Scritch-owle* lay and hatch in her.

O *Olbion*, thou haſt an *happy* name, but thy *ſinnes*. thy *ſinnes* make thee vnhappy. O! if thou hadſt but knowne, at the leaſt in this thy day, thoſe things that belong to thy peace: but now are they hid from thine eyes. Euen the
Ier. 8.7. *Storke* in the *ayre*, knoweth her appointed times, and the *Turtle*, the *Crane*, and the *Swallow*, obſerue the time of their comming, but thou wilt not know the *iudgements* of *the* Lord. O happy *Huntingdon*, happy *Walſingham*, happy *Iewell*, happy *Whitaker* (for though there were

were a *quaternitie* of your *perſons*, yet yee dyed in *vnity* of *faith*; thrice happy yee, becauſe taken away, from the *euill* to come, which we (alas) are like ſhortly to ſee, and feele. Returne, returne, O *Virgin daughter England*, waſh thine heart from wickednesſe, that thou maieſt bee ſaued, for the *Lord* in *wrath*, thinketh vpon *mercy*. My moſt louing, and moſt honourable *country*, let mee become, not a *ſuter*, but a *Beggar* to thee; *For Ieſus Chriſts ſake, I aske it*, humble thy ſelfe with *faſting*, *weeping*, and *mourning*, *for Ieſus Chriſts ſake, I aske it*. But here an *end*, greeſe bids me ſpeake no more, and I feare I haue beene too tedious already.

FINIS.

A

AARONS BELLS.

The Second *Sermon.*

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AARONS BELLS.

The Second Sermon.

The Text.

Exod. 28. 34.

A Golden Bell, and a Pomegranate:

THe life of the *Ceremoniall* law, consisted in the *Tabernacle*, *Priesthood*, *Sacrifice*. The *High-Priest* shadow'd the *Messias* to come, yet with *sixe* differences. Hee had a *beginning*, *Christ* had none; hee had an *end*, so hath not *Christ*; hee was a *Priest*, not a *King*; *Christ* was a *Priest*, and a *King*; hee appeared in an *earthly* sanctuary, *Christ* is entred into an *heavenly*; hee a *sinner*, *Christ Immaculate*; hee a *Borrower*, *Christ* an *Exhibiter*.

His *Garment* was *significative*, and had *sixe parts*. The *Brest-plate*, *Ephod*: *Robe*, *Broydred Coate*, *Mitre*, *Girdle*, Exod. 28. 4.

Whereof some were appropriated to *himselfe*, as the *Robe*, *A Garment of blew silke, full, and reaching downe to the feet, close on every part, saue the neck and armes.* Beneath on the *skirts*, were *golden Bells*, and *silken Pomegranats*, interchangeably placed. A *bell* betweene two *Pomegranates*, a *Pomegranate* betweene two *Bells*, that the *sound* might be shrill, and the sight delightsome.

These cheefely deciphered the *fragrance* of *Christs merit*, imparted to the *Saints*, by the *Preaching* of the *Gospell*, but *Anagogically* describe the *office* of vs *Ministers*. This is the vniforme consent of *Diuines*, and on this ground do I build at this present.

Exo.28.35 Mala 2.7 Math.5.13 The *Bells* of *Aaron*, call on vs to *Preach*, and to *Preach pure doctrine*. For the *first*: Our *Bells* must bee *shaken* on *paine of Death*. We are the Lords Pantrie, our lippes must *preserue knowledge*. Wee are *Salt* and must melt our selues away, to season Gods people, Wee are *Nurses*, and must feed our *Children* with the *white blond* that springeth from our hearts. Euen the *Dragons* draw out their breasts, and giue suck to their yong ones, and shall we be *cruell*

1.Thes.2.7 Lament. Ier.4.3.

like the *Ostriches* in the wildernesse?

There are come abroad, what shall I call them? *Paradoxes, Cacodoxes, Adoxes.* There be that when they are required to preach reply againe. *Reading is preaching, reading is better than preaching. Anaxagoras, Fauorinus, Copernicus. Snow is black: There is no sunne: The earth turnes round.* My witnesses are in heauen, and in earth, how reuerently I esteeme of *this church of England*. And had wee *Latimer* againe, I durst parallel it (at least) with the most *renowned, & refined churches* in ỹ world. And now for *reading*. It carries an extraordinary blessing, when it is performed by *Gods Minister*. And the *best* of the *Fathers* was *conuerted* by *reading* a parcell of the 13. *to the Romans*. But if *reading* be al the *preaching* that is needs full, and *reading* better then *preaching*, then, blessed *Sauiour*, why didst thou close thy *Booke*, & make *application*, at *Nazareth*? Wh, didst thou prooue frō thy *Text*, that thou wast sent to *preach* the *gospel*, to *preach deliuerāce*, to *preach* the *Iubilee*? Why hath Saint *Luke*, thy faithfull *Amanuensis*, vsed *three significant* words to that end, in two verses?

Augustine. Confessions. Ro. 13.

Luke, 4. 20 18.

Nehemiah 8.47.

Come downe *Ezra*, leaue the *Pulpit*, *Ieshua*, and *Bani*, giue the *sense* no more, if *Reading* bee better than *Preaching*.

Aug. de doct Christi

Come downe, yee Sages, *Cyprian*, *Lactantius*, *Victorinus*, bee no longer laden with the rich *spoyles* of *Egipt*, if *Reading bee better then preaching*. Nay come downe *Vniuersities*, and let *Owles*, and *Satyres* be your *Students*, if *reading bee better then preaching*. And let the sleuenly Minister fill the *Cart* still with *Neptunes Mace*, if *Reading bee better than preaching*.

Cor. 1. 3. Ier. 23

As we must *preach*, so we are to looke to the *pureneſſe* of our *Doctrine*. *Aarons Bells* are of *Gold*. And in truth, what is *Hay* and *Stubble* to *precious mettall*? What is the *chaffe* to the *wheate*? The word alone, is the *power* of *saluation*, discerns the *spirit*, binds the *conscience*, smiteth the *nations*, shaketh *heauen* and *earth*, is of infallible *Authority*. Yet (alas) how many yong heads (and old too) as if they were a dying, and pidling with the *Couerlid*, making *Ducks*, and *Drakes* vpon the *vpper-face* of the *conscience*? Haue these the *sublimation* of learning, & know not that *diuinity* is *Architectonical*. For they set *Hagar* in the chaire

chaire & let dame *Sarah* make curſie in the floore. O but they haue their Bells: they haue, & were fit for a morrisdance. For performance of theſe *Duties, eight meanes* are required: *Bookes, reading, Study, Artes, Tongues, Temptation, Humility, Prayer.* *Bookes* are ſo needful that Apoſtles make vſe of them 2. Tim. 4.

Bring with thee the bookes, and ſpecially the *Parchments*. How many *Thouſand Bookes*, brought *Ptolomie* from *Athens* & *Rhodes* to *Alexandria*: *Zerxes* from *Greece* to *Perſia*. *Seleucus* from *Perſia* to *Greece*? How dearely did *Tarquinius Priſcus* buy the *Roles* of the *Sibills*, and *Plato* the writings of *Philolaus* the *Pythagorian*, How honorable were theſe reliques to *Traian*, to *Antoninus*? *Gordianus* had aboue *three-ſcore thouſand bookes*. Not *Tyrannion*, the *Gramarian* but had three thouſand: worthy men. For we print now in a day what they were in writing a whole yeare. But they knew the very ſoule of graue authors was drawne at *Iſfe* in the table of their workes. That made them ſo precious.

A. Gel.

It is not for poore ſtudents, to ingroſſe

these monuments in so thankles an age. Procure we those *Bookes* that are most auaileable for *hauing knowledge*. That sauour most of a *Masculine granity*. To scorne *Interpreters*, is to be a Nestorian, a vaporous and *immaginatiue Enthusiast*. But the Bookes of Ephesus *Inchanting, adiuring, smuegling, poysoning*, would be looke to. They wil make a good blaze.

Reading. But what is *harnesse*, if it hang rusting on the wal, or *Bookes* if they stand mouldding on the shelfe. If *Timothy* be charged to giue attendance to reading, then *Bookes* must be had, not for shew, but vse. It is for little children to gaze on the painted couer. But of al the Sheaues let the *Bible* haue preheminence. Let the rest of the *flock* doe homage to it.

1 Tim. 4. 13

Ezekiel 3. Let vs eat it with *Ezechiel*, lay it close to the heart, and (if God so fauour) dy with it in our hands. Yet other Authors must be consulted with. One (possibly) may read much and be no great *Scholler*, but he can bee no great *Scholler*, vnles he read much.

It is dangerous to beginne with the *Summists* and *Sententiarists*. How many silly

silly *flies*, haue loſt their liues in the *Cobwebs* of the *Sophiſters*? How many *Rauens* of *Arabia*, flie ore the ſpices & light on the carkaſſe? O *Caluin*; that the ſonnes of the prophets, would firſt aſke councell of thy learned *Inſtitutions* Yet a man may make vſe of *Poſtils*, and *Virgil* gets gold out of *Ennius duſt-heap*.

Ineptiſſimi certe libri Bulling.

But *bookes*, and *reading* are fruitles without ſtuddy, as meat in the ſtomack without digeſtion. *Paul* would haue *Timothie* ſtudy to be ſkilfull in *Orthotomy*, to diuide a text handſomly, as if hee were *diſtributing* a *Sacrifice*. Each *Bungler* can chop a text into gobets. *Demoſthines* vſ'd much to ſtudy by lamp-light. He thought it an honour to the *Athenians* to be intertained with elaborate matter.

2. Tim. 2 15.

Hee did well, and diſpleaſed none but ſuch as *Pytheas*, and *Chaleus*, ſullin *Orators*, and *Theeues* of *Braſſe*. *Leui* is not *Iſachar* to couch him downe betweene two burthens. To preach is more then to ſpeak by an *Houre-glaſſe*.

Plutark in vit. Dem.

To the fore-named helps are the artes to bee added, cheefely *Logicke* the

the Hand of Philosophie: Austen giues
Act.7. this in precept in his *Christian Doctrine*
Tit. 1. and in practise in his *Citty of God*. *Moses*
was learned in all the learning of the
Egiptians. Paul cites Aratus, *Menander*, *Epimenides*: Are you spoild through
Philosophie? the fault is in your selfe, not
your Adiuncts. The little Bee that sings
at her worke abroad becomes *Mathematicall* at home, building her Combes
so euen & so equal, as if she had learnt
art in the schoole of *nature*. When A-
mos kept *Neat*, he spake in a grosse di-
alect, but when he became Prophet, he
told of Pleiades and Orion. I speak not
this to animate the bold, who (in vaine
Amos 5.8. *ostentation* of Humanity) stuffe their
Sermons with Histories, & Poesie, these
men are fit for Pandects, Centons, *Miscellaneæ*) but only to dull the edge of
their censure, who brook not Craterus,
themselues being Emperiques, indure
not artes because inur'd but to the
ferule.

Tongues The next aduantage for Proficience this
way is the skil of tongues: a guift of
the Holy-Ghost exhibited to the Apo-
stles by immediate reuelation, but vnto

vs

vs by ſtudiouſnes, and induſtrie. Behold the puniſhment of humane pride (like the ſcattering of *Leui*) turnd into matter of benediction. Act 2.

The diuiſion of tongues the cauſe of diſperſion, is now becom the *Inſtrument* of *vnion*, that all may ſpeake the language of *Canaan*. The *Hebrew tongue* ſhines aboue the reſt, like the *Morning ſtarre* among the leſſer lightes of the heauen.

A moſt noble tongue for *antiquity*, for *amplitude*, for *purity*, for *pith*, for *profit* for *ſhortnes*, for *pureues* of the *phraſe*. The manly Greeke chalenges the next place. A *Tongue* that in *Tullies* time ſweld like *Iordan* aboue the bankes. So proper that you poure it not forth into another veſſel, but it takes wind, in the iudgement of *Quintilian*. Theſe two hath God conſecrated for his owne booke. Pro Arch.

The reſt are comendable in their kind, yet ſo, that the old *Latin Tranſlation*, howſoeuer *Authentique* with opinitiue head, ſcomes as ſhort of them as *Eugubium* of their Rome.

It is not for euery one to bee *Ioſeph Scal-*

Scaliger. To be skilful in *thirteene* languages, Hee was *Iulium sydus.* Life is short, and we should cast an eye to the *circle of artes.*

Besides one may be to *Rabbinish.* But (sure) the tongues are very worthy our labour. From them our knowledge takes both *increment* & *ornament. Origen* learnt the *Hebrew*, and *Austin* the *Greeke* in their old age. The Iesuit wil not be answered with a little englisn *Divinity.*

We had best look about vs. Our yong *Catholick Gentl-women* (they say) speak *Latine* wel, haue a smattering in the *Greeke.* *Quid vltrà?*

Iuuenall — *Concumbunt Græcè.*

Temptatio — *Temptation* likewise is of good effect for the furtherance of prophesie. It is either from *God* to *man*, or from *man* to *God*, or from *man* to *man*, or from the *Deuil* to *man.* Some *good*, some *ill*, some in *word*, some in *deed*: some *open*, some *couert*, some *expresse*, some *interpretatiue.*

Aquinas.

I only meane the *tryal of the crosse*, & *experience of the suggestions of that euil one.*

Good

Good *Dauid* neuer learnd so well as whē *God* had stuck the *rod* at his *girdle*. *Paul* neuer writ more eloquently in his life then when he framed the *Catalogue* of his troubles.

But when he writes to *Timothy*, in *blood*, O how hee ouer-rates, and captiuates the affection! 2. Cor. 11. 2. Epist. to Tim.

Againe, the *Experience* of *Satans malice* makes vs more warie, makes our zeale more feruent. *Peter denyed, & denied, & denied*, therfore Peter must *feed* and *feed*, and *feed*. Joh 21 15.

He fel and rose, and so was fitter to strengthen the brethren. *Luther* that *miracle*, (*Papists* loue *miracles* but not *Luther*) confesseth he was tempted to all sinnes, but *Couetousnes*.

Hee is seldome felt in the bosome of his *Audience*, that first feeles not sinne in his owne. What hee wants in the *Grossenesse* hee hath in the *multitude*.

Humility is like the Images of *Brutus* and *Cassius*. The more *priuate* the more *conspicuous*.

It is the foundation of the house, the keele of the shippe, the *Roote*, the

the *ſap*, the *life* of *vertue*. The *humble* is he that is taught *Gods wayes*.

The *Lark* that climes ſo high into
Pſal. 25. 9. the *Ayre*, firſt ſtoopes and layes her boſome on the ground. the feeble *vine* bringes forth *Grapes* for *man*, when the bigge *Oke* ſhills out *Maſt* for *hogges*.

The other *Euangeliſts* (in the *Regiſter* of the *Twelue*) cal *Mathew*, *Mathew*,
Mat. 10. 3. and conceale his *fault*: *himſelfe* giues it thus, *And Mathew that Publican*. *Paule* ſtiles himſelfe the leaſt of all
Epheſ. 3. 8. *Saints*. He maidend it not, but ſpake as he thought. The word in the natiue ſound, makes him a *Zachee*, a *diminutiue Apoſtle*. *Auſten a Biſhop*, thought himſelfe leſſe then *Ierome* the *Preſbyter*.

Lord I am Hel ſaith the *reuerend Hooper*. The *Peacocke* (a bird of pleaſant feathers) diſplayes not his pride
Iob. 39. 16. ſo fully as ſome *Schollers*. O how *knowledge* blowes them vp, makes their minde ſwell, and out-compas it ſelfe. Yet I hope, they will graunt, they be but men, and what is man? nothing.

I

I had almoſt ſaide, ſome-what leſſe then *nothing*. Embarqued nine months in a *liuing veſſell*, at laſt he ariues into the world, *Lord* of the *Land*, yet weeps at the poſſeſſion. In *Infancie*, and *Age Foure footed*, in *Youth* ſcarſe *erect*; makes not his *Wil* till he lie a *dying* and then dyes to think he muſt *make his will*.

Prayer is worth all the bookes in the *Studie*. It aſkes counſell of *God*, who is both *Author* and *Interpreter* of *Scripture*. It goes with the *pitcher* to the *Well-head* and putts the hand in the *Treaſury* of *knowledg*. We ar all as blind as the leather-winged *Bat* nay as the *Clot* that lies vpon the *fallow*. Some good body leade vs to the *high way* ſide, that we may beg with *Bartimeus*, not of *men*, but of *Chriſt*, not for *ſiluer* but for *ſight*. *O ſonne of Dauid haue mercy on vs*, *Lord that we may receiue our ſight*. Let vs plead for nothing but *Ruth* and *Pitie*, let all our *Argumentes* be drawe from *priuation*. Brethren, let me vſe the *Martyres* words *pray*, *pray*, *pray*, for the *tender mercy of God*, that vtterance may be giuen you: on your *feet* with the *publican*, on your *knees* Luk 18. 13.

knees, with *Paul*, on your *faces*, with
Eph 3. 14. our Sauiour, Pray, til ye faint, but faint
Mat. 26. 39 not in prayer, Let *Aaron*, and *Hur* ſtay
Exo 17. 12 your hands. Send vp the incenſe of your ſighs to *heauen*. He neuer preacht il that prayed well.

Theſe *Bells* thus rung, afford variety of heauenly *Muſicke*, whether *Phrygian*, *Dorian*, *Lydian*, *Concitatiue*, *Sedatiue*, *Paſſiue*.

Yet the *Pſeudo-Catholike*, diſdaynes to heare it. The *Bee* can ſayle through a Sea of ayre, from the *field* to her *hiue*, he knowes not the way from his *houſe* to the *church*. O, but what thinke you of the *Oecumenical Trident Councell*? I chinke it an *Oeconomicall*, *Three-toothed Conuenticle*. *Priuate*, *cruell*, *ſmall*, A *Caldius Byberius Mero*.

Shee call's Rome the mother of *all Churches*. She was a mother in Saint *Pauls*
Rom. 1. 8. time (yet then a *Daughter* to *Ieruſalem*, and *Antioch*) but now it is flitted into *Campus Martius*.

Then wrote ſhee her *Lawes* in railke, now in Sunday letters. Then were

were her weapons *prayer*, and *teares*, now *fire* and *sword*.

Which sword, if (in shew of *peace*) Shee turne into a *mattock*, it is but to play the Pioner, and make way for *Death*.

In the *Case* of *Antiquity* Ile offer fayre. Will they be iudged by the *Primatiue Church*? Will they be tried by the twelue *Apostles*? They wil, so *Iscariot* be *Fore-man*. Nay *Peter* must bee *fore man*, by their owne grant. They except. Hee was a married man, Besides, hee biddes *Feare God*, *Honour the King*. Luke 4.38. 1. Pet. 2. 7

Yee *Rurall Gentlemen*, harken vnto mee; I wil open my mouth in a Parable.

What true ioy can your hearts desire, that is not found in our *Sabboth Assemblies*? Will yee hunt? take vs the foxes, the little foxes that destroy the vines. Cant 2. 15. 2 Sam. 6 20

Will yee dance? behold the Arke of the Lord, dance, if yee wil til *Micholl* mocke you. Will yee *Runne*? Yee may

may *Runne* the wayes of *Gods Com-*
Pſa.119.32 *mandements*. will ye be *Muſicall*? O
prayſe the *Lord* vpon the *Harpe*, with
that *Noble Lyrick Pſalmiſt Dauid*: Nay
Pſ.150.3. come to the *Church* and ye ſhall haue
Organs, your hart muſt be the *Organiſt*,
your *Lungs* the *Bellowes*, your *Breath*
the *Winde*, your *Teeth* the *Pipes*. Thus
(*Gentlemen*) *Hunt*, or *Daunce*, or
Runne, or *Play*, ſo ye pleaſe *God*, and
walke inoffenſiuely.

The furious *Separatiſt* (as hot as
mounte Hecla) eſteemes of our *Muſique*
as the *filing* of a *Key*. He frames in his
brayne an *Idea* of a *church*, neuer yet
ſeene, ſaue in *Vtopia* or *Cyriboiria*.

Subſtance and *Cerimonie* are fallen
out in our *Church*. This lets the ſwete
tune of *Aarons Harmonie*. *Ridley*, *Saint*
Ridley (let me once be *ſuperlatiue*, as
thy *Latimer* was when he cald *Bilney*
Saint Bilney,) thou, and *Hooper* agree
not aboute a *White Veſtment*, but ye a-
gre wonderfull well in *Black* in *Priſſon*:
in *Red*, in the *Fire* and now in white
in the *Kingdome* of *Heauen*.

The greedy *Patron* would pluco ff
Aarons Bells and his *Robe* too. When a

Lining

Lining falls, if a *Iack-Daw* but come with a *Purse* in his mouth, he gets the *Presentation*. Tush, the *Bird* loues the *Church*, and should bee a *Scholler* by his *colour*. Sew but *hose* to his *legges*, and *Bells* to his *hose*, and pluck his *neck* off, if he *Ring* not I is *Bells*.

The *Spirituall Court*, (as if it had the *name* by an *Anti phrase*) drownes *Aarons musique* with their *siluer-sound*. *Lucretia* (graced with this *Elogie*: *There were two at the Deed*, and yet but one *offender*) is dead. Wanton *Faustina* liues, yet some-times is shee taken (ἐπ' αὐτοφώρῳ) with the *woman* in the *eight* of *Iohn*. And now the *Officers* (out of an harty sorrow) exclaime against the fowlnesse of the vice. Like the false *Pinder*, that chases to see the *Beasts* amongst the *Corne*, and yet will loose a *stake* or pull vp a *Teather*, rather then keepe his *Fold* emptie. Such abuse deserues *Phillippicks*, and *Declamations*, but these few *Ionathans Arrowes* shall suffice, which haue beene shot with a wary hand, not to hurt *Dauid*, but to helpe him. And this of *Aarons Bells*.

Auguſt. de Ciu. Dei.

2. The *Pomegranates* import *Good*

life in the *Minister*. Not that the *Absence* euacuates the *calling* (for that were *Donatisme*) but that the *Presence* brings a *blessing* with it. The *Sanctified Minister*, hath the *Comfort* of *Reuelation*, *Protection*, *Conscience*, *Edification*. Hee hath the *Comfort* of *Reuelation*, for GOD opens his
Amos.3.7 *Secret* vnto his *Seruants* the *Prophets*.
Ezek.8.3 GOD takes *Ezekiell* by the hayre, and lifts him vp betweene *Earth*, and *Heauen*, brings him in *vision* to *Ieruſalem*, and ſhewes him all her *Abhominations*. GOD caſts not *Pearles* to *Swine*, nor *Knowledge* to wicked ones, vnleſſe ſo much as ſhall condemne them.

2. Hee hath the *Comfort of Protection*,
Ier.1.19 for GOD is with him to deliuer him. Though his *Enimies* hunt him with a *Setting-Dog* that lyes cloſe, and *queſts* not when hee hath found the *Game*: yet the *Lord* will keepe him from the *Net*. Doth *Ieremy* ſquat? *Ba-*
Ier.36.38 *ruch* ſtarts vp. Are his *Sermons* burnt?
39. God will plague the *Burners*. Sticks he faſt in the *Dungeon*? Pull him vp, *Ebedmelech*. Is the *Citie* ſackt? Looke to him,

him *Nabuchadneſar*, take of his chaines let him dwel in a free, and open ayre. Sleid
Luther (a *Lamb* in the midſt of a *Circumference* of *Woolues*) dyes in his *Bed*. *Zuinglius* burnt to *Aſhes*, is *Heart-whole*.

3 Hee hath the *Comfort of Conſcience*: *Men* and *Brethren*, *I haue in all good Conſcience ſerued God vntil this day*. Acts 23.1

This makes him bold as a Lyon, in the Pulpit, dealing franckly, and vnpartially with all, til the *veine* of his fore-head be as bigge as a *ſpindle*, and his eyes flame out ſparkles of *Indignation*, For who dare accuſe when *Truth* acquits? who dare ſtrike when God latches the blow? who dare ſtirre when *Conſcience* is ſilent? *O* happy *Man* of God that haſt Peace of Conſcience, thou art in heauen, or rather *Heauen* is in thee, for what is good *Conſcience*, but a little Heauen. 1. Tim. 6. 11

4 Hee hath the *Comfort of Edification*. For his life is a *Real* Sermon, and gaineth a number of *Soules*. The *Theſſalonians*, in the ſpace of *Three*, Acts. 17. 3

or

or *foure weekes*, became notable *Christi-ans*. A wonderful forwardnes. Would ye know the reason? *Pauls* doctrine, was a patterne of his life, his life a coun-
1. Thes. 2 ter-pane of his doctrine. He gaue ge-
Hier. nerall rules, and subioyned *examples*.
Iohn 10. 4 He turnd wordes into workes. In anci-
Mark 6.20 ent time, the *Shepheardes cald their Sheepe*, and then went before them. We should haue a *voyce* to instruct, and a *foot* to *direct*, sith the *People* bring both an *eare* to heare, and an *eye* to obserue. *Herod* heares *Iohn Baptist*, not because he is a *good Minister*, but because hee is a *good Man*. But let vs more narrowly view the *Pomegranet*, the *Embleme* of the *Ministers good life*.

The *Pomegranet*, a *Noble fruit*, is yet but poore, and silly in shew. The *Orenge* is *Gilt*, the *Peach* is clad in a velvet coat but it is content with a homely *Rine*. The *Dispenser of Gods Misteries* must be plaine in appearance, and not blazon his owne *Armes*. Was not
Luk. 23. 31 our Sauiour *Christ* a *Greene Tree*, and
Isaiah 53 2 was hee not a *withered branch*? was hee
Psal. 45. 2. not fayrer then the children of men, and
2 King 1.8 was he not without forme, and beauty?
Math. 3.4

was

was not *Eliah* a second *Moſes*, and had he not a girdle of *leather*? was not *Iohn Baptiſt a ſecond Eliah*, and had he not a *Coate* of courſe *Chamle*? The *Deuine* is a ritch *Marchant*, and hath a ware-houſe from the ſtreet, he diſplayes not *poyn's* and *ribbins* on the ſtall. Hee is a *Iewel* in the *Barke*, *Ceſar Dictator* in a *Fiſher-boat*.

Againe the *Pomegranet* caſts vp a fragrant *ſmell* into the head, that cheers the ſpirits and refreſhes the braine. So, *holineſſe*, in *Gods Meſſenger*, ſhould deſuſe a pleaſant ſent in the *Streets* as he goes, that the people may behold him with the obſeruant *eye* of *duty*, and *admiration*. He ſhould be as a bed of *Roſes*, or as a *boxe* of precious *Natd*, poured out, or as a *Pomander of muſke*, and *Amber*, or as the *Vine* in *Iothams parable*, that comforts the heart both of *God* and *Man*. It is ſtoried, that there came a ſmel from *Policarpus body*, when he was burnt for the *Goſpel*, as if it had beene of *Myrh*, or precious *Balme*. *God* ſhewed, by his death, what *ſpirituall perfumes* he caſt abroad by his *vertues*, in his life time. Judg 9.13

3. Againe the *Pomegranet* is an heauy kind of Apple and very *Materiall*. So the *Miniſters words* and *Dealings*, are to haue their *weight*, and carry *ſubſtance* with them. It is the prayſe of him that was *greater then a Prophet*, leſſe then an *Apoſtle*, that hee was *No Reed*, *ſhaken* with the winde, wee muſt not waue like a *Feather* in the *Ayre*, turne like a *Fane* on the houſe-toppe, tipe like a boate vpon the *Maine*, runne *wilde* like *Quick-ſiluer* on a Table, and *Dolphin-like* take no reſt but in motion: but ſo ballace our affaires, before wee *launch forth*, and ſo ballance our affections, before wee *propend*, as that wee gaine the credit both of *Sageneſſe*, and *Aduiſednеſſe*. And if (as it falleth out in *Maſſiue Bodies* (wee haue our *Trepidations* and wauerings, that then theſe vncertaine motions bee but as *Preludes* to a certaine, and ſetled *Reſolution*.

Mat 11.7.

4. Againe; the *Pomgranet* in a *bitter Pill* containes a delicious *Iuice*, that *ſtayes ſined bodies*, *allayes* Choler, checks

checks *Malignant humors*, comforts the *ſtomacke*, and ſtrengthens the *Subſtance* of the *Entralls*. So ſhould the *Prophet*, with the *rugged fore-head*, bee full of *ſweete*, and *medicinall liquor*, powring out life to the gaſping ſoule, and filling the *veines* that *affliction* hath dreyned. Fernel.

5. Againe; the *Pomgranate* (as the ſound imports) incloſeth a ſort of *Graines*, delightful to the *Eye*, and pleaſant in the taſte. So ſhould the *Miniſter* (as if hee were a *Cabinet* of vertues) bee ſtored with variety of *graces*, cheeſely with theſe: *Faith*, *Loue*, *Zeale*, *Vigilancy*, *Temperance* *Modeſty*, *Hoſpitallity*, *Frugality*, *Chriſtian Oeconomy*, *Patience*, 1. Tim. 4. 12.

1 *Faith*, hath worthily the *Precedence*, as *Leader* and *Miſtris* of the *Retinew*. An *holy habit*, whoſe *Author* is GOD; whoſe *ſubiect*, *Vnderſtanding*, and *will*; whoſe *Obiect*, CHRIST; whoſe parts, *Knowledge*, *Aſſent*, *Affiance*; whoſe *Forme*, *Application* of the *ſauing promiſes*; whoſe *End*, *GOD'S glory*, and the *Soules* Saluа-

Rom 3. 28 Gal. 5. 6. 1. Cor. 13. 13.

Saluation Which *alone iustifies*, but *iustifying* is not alone. Which goes before *Loue* in some respects, though *loue* before it in others. O happy *Teacher*, that hath such a faith and happy *Towne* that hath such a *Teacher*!

Gal. 5. 6.

2 *Loue* is louely, with a dimple in the *cheeke*, and a thrid of *scarlet* in the *lip*. The *Daughter* of *fayth* not the *forme*, *poore*, but *rich*: *distributing*. but *gathering*: *chast*, but *pregnant*, and laying the birth in the *lap* of her beloued. Not blind (as the prouerb faines) nor caryeing her eyes in a *boxe*, with *Plutarchs Lamia*, but sharp of *sight*, and subtil in distinguishing. Not hating the person for the *sinnes* sake, nor liking the *sinne* for the *persons* sake, but hating the *sinne* and liking the *person*. *A* renewed *affection*, seated in the *Root* of the heart,

Aug. de Ciu. Dei. Phil 1 8. Ier. 9. 2. which puld *Ieremie* by the sleeue, when he would needs haue beene gone, and made *Paul* ready to deale his own soule

1. Thes. 2. 8 to his deare *Phillippians* and *Thessalonians*.

3 *Zeale* is no *Incendiarie*. No *preternaturall-Heat*, flushing in the face, the Bewrayer of a cold stomack. It is a kindly

wel-

wel-tempered Heat, bred of the mixrure of *loue* and *anger*, an earneſt maintayner of the *Honour* of *God*, a ſender vp of *ſighs* to *Heauen* for the contrary.

Eliah was very *zealous* for the *Lord* 1. King. 18
God of hoſts. He chid the *people*, ſlew the *Baa'ites*, confronted *Ahab*, *Thou'd* him to his face, and *Eccoed back* his owne churliſh wordes vppon him. *A man*, a *zeale*, an *act extraordinary*. So was the perril. For *Iezabel* was his foe, who then kembd her huſbands head with her *Pantofle*. Shee ſweares deeply ſhe wil *Retaliate*. Shall her *Chaplins* ly bleeding, and the hairy fellow ſcape? *Eliah* thou ſhalt dye to morrow. True *Lady*, to morrow: thats neuer. O, had ſhe fingerd him but once, his head (I thinke) ſhould haue beene ſlocken in mans *blood*, like the Perſian Monarks when *Queene Thomyris* auenged her ſelfe *Iuſtin.*

Kill him ſhe wil', ſhee is confident. But not cloſely, ſhe ſcornes to ſtalke. *The bullet* ſhal not be in his ſide, before the report be in his eare. She ſ'nds him word ſhe wil quickly cut him off, and binds it with an oth. Wondrous!

Out

Iud. 14. 14 Out of the *Eater* comes *Meate*, and out of the *Strong*, *sweetnesse*. The *Killer*, *saues*; the *Destroyer*, *succours*; the *Message* of the *Ouer-throw*, is the *Ouer-throw* of the *Message*.

Eliah flees. What? A *Prophet*, a *Maister-Prophet*, flee? And *flee* from a Woman? Call you that *zeale*?

1. King. 17. 18 That *Eliah*, that *Raised* the *Dead*, *shutte* and *opened Heauen*, wrought *Miracles*, will *him-selfe* become a *Miracle* of *weaknesse*? O pardon *Eliah*: Hee was a *Man*, *sub-*
Iam. 1. 17. *iect* to *Infirmities*. But what, if in his *flight* there bee *foote-steppes* of his *zeale*? As hee sate vnder the *Iuniper-tree*, and bee-thought him
1 King. 19 4. of GODS-*People*, *Altars*, *Prophets*, all woefull, hee *desired to dye*.

He can bee no *Coward* that aspires to *Immortalitie*. O! but hee ranne from *Death*, before. Hee did. Hee was
2. King. 19 10 loath to *dye*, *then*, and *there*, and *so*. Besides; hee *alone* was the *v sible*

Church

Church. Hee could not bee *cold* in this *life*, that went vp in *fyre*, to a *better*. 2.King. 2 11

4. *Vigilancie* ſtands *Sentinell*, and with *Eyes* broad-awake, deſcries the *Enimie* a farre off. Or, if the *Woolfe*, in wooll of a fine *Staple*, come creeping in, with a *peece* of *Scripture* in his mouth, hee can ſift him in the *premiſes*, and bang him in the *Concluſion*. Mat. 10. 16 Act. 10. 29

Hee knowes his *flock* is purchaſed with *That bloud of GOD*, the leaſt *droppe* whereof is farre aboue *valuation*. Act. 20. 28

Hee hath honeſt (not miſ-affected) *Intelligencers*, that giue *Inckling* of their *Eſtate*.

Hee is doubtfully lead betwixt *Feare*, and *Hope*: *Feares* his GOD will *abaſe* him among them, *Hopes* they will prooue his *Epiſtle* of *Commendation*. 2. Cor. 12. 21. 2. Cor. 3. 2

5. *Temperance* moderates the *Appetite*, and holds it in, that it skud not aſide from duty. Her *Integrall* parts, are *Baſh-*

Bashfulnesse, and *Honesty*: Her *subiectiue Abstinence*, and *Soberneſſe*: her *Potentiall Continence*, and *Mildneſſe*. I
1. Tim. 5. 23. read of a yong man that vſd to drinke water, and yet no *ſcholler* to *Thales Mileſius*. It was *Timothie*, a ſickly man, and will dye of weakneſſe, before hee giue *ſcandall*, by *diſtemperature*. The *Paſtors* life ſhould be a *continuall faſt*. I meane not the *Cloyſter-creepers faſt*, who pinches himſelfe till he be pure *glorr*, like
Aelian. *Dionyſius*: but the *Chriſtian faſt*, that contents *Nature*, and fits the body for *deuotion*. There are, that will count our morſels, and tell euery *gulp* that goes downe the throat. Were not the *Apoſtles* thought *nine-a clock Drunkards*?
Acts, 2. 13. 14. 15. But *Peter* well proou'd, they ſtood in no need of a *Mediperator*.

Prou 35. 11. *Modeſtie* ſhewes it ſelfe in *ſpeech*, *geſture*, *apparrell*, *recreation*. A word ſpoken in his *place*, is like *Apples of Gold*, with *Pictures* of *Siluer*. Its baſe for an *Elder*, to be *Ludicrous*, & *ſcurrill*. So is it to be a *Pantomyme*. So is it to follow *exotick faſhions*. But to make *Tearmes Vacations*, and *labour* of *play*, when hee ſhould play to labour, is odi-

odious. The *Thresher* comes not in my *Barne*, that doth nothing but *Tap*, nor the *Mower* in my *Meadow*, that doth nothing but *whet whet, weet.*

Hospitality calls in the *Stranger*, who (as *Massurius* testifies) was respected (of old) next the *Pupill* before *Client* or *allie* of *blond*, or *Marriage*. An excellent vertue in a *Bishop* and very *exemplarie*, which our Ancestors wey ng, left purposely large *Donations*. *Paulinus*, Bishop of *Nola*, was so *open-hearted* to poore *Christians*, that (like *Paulus Æmilius*) he left nothing to his house, but the euerlasting memory of his *name*. When the *barbarous Goths* brake in vpon him, hee thus (in heart) commended him-self to God; *Lord let me not be rifled for my treasure, for wel thou knowst I haue sent it before me into Heauen*. Be our *In-comes* but small, our *Chimneys* must breath out some *releefe* to the *Needie*.

Gen. 18. 3 4. Gell.

Auguſt de Ciu. Dei.

Frugalitie puts but three fingers at once in the *purse*. It carefully keepes what is got, and imployes it to the best vse. Goe we plaine? We are *Gods Husbandmen*. Loue we the *Compasse*? Wee are

Dan. 1. 15 are *GODS Buylders*. Yong *Daniell* liues with *Water-gruell*, yet lookes as *freſh* as the deſteſt *Page* at *Court*. That ſame *Pitie*, is a *Piteous* thing: and for *Powertie* to borrow, is to pay with griefe. It is better looking through a *Lattiſe*, than a *Grate*. I like the *Cataſtrophe*, that ends with a *Plaudite*, not a *Plangite*. It makes mee ſhrinke to thinke of; *Alas poore Scholler*, *poore Padant*, *poore Mendicant*. As if *Helicon* ſtood in *Holdernes*, or wee entred *Athens* by the *Spittle-houſe*.

1. Tim 3. 4 5 9. *Chriſtian Oeconomie* is required by *Paule* in *Aarons Poſteritie*. A *Centurion* is more than a *Decurion*. It's nothing to row a *Boate*, ſome-thing to *ſteare* an *Helme*. Can hee care for the *Church*, that cannot *Rule* his owne houſe? An *Error* in the *foundation*, puts the whole *Building* in apparent hazard. Ill *houſes*, ill *hamlets*, *Crowes* in the *Neſt*, *Crowes* in the *Shole*. The Patriarke *Abraham*, as he could *marſhall* an *Army*, ſo hee could *order* his *family*. Poore *Dauid* felt, what it was for a *Prophet* to cocker his *Children*.

Gen. 18. 19

Pati-

10. *Patience*, wins by *loosing*, and (like *Fabius*,) keepes aloofe, when *Hannibal* bids *base*. What grosse *Indignities* did *Polycarpus* put vp? His owne *People* helpt to burne him at the *Stake*. Hee had need bee a little *Iob*, that is cald to the charge of *Soules*. Yee shall know *Patience*, thus. Her countenance is sweet, and amiable, her forehead smooth, and free from the least wrinckle of wrath, her Eyes cast down in token of *Modestie*, her lippes seald vp with an honorable silence, her colour such as sits in the face of *Security*, her Apparrell *White*, and close vnto her back, for feare of ruffling, and disturbance. And heere I leaue *Patience* with you, and betake mee to another point, least commending her too long, I driue you to her contrarie.

In standing thus for *Multiplicity* of *Grace*, I would not bee thought to looke for *Perfection*. For that, being impossible to attaine, were folly to attempt. It's a good *Pomegranate* hath no *faultie* kernell. The whitest *Swanne* hath a black foote.

Our

Our cheefe comfort is, that though *Sanctification* haue *degrees*, yet *Iustification* admits no *latitude*. My meaning is to vrge *Sincerenes*, which is carefull to
Titus.3.8 shew forth it selfe by *good workes*. Of this sort (thankes be to God) are many Ministers of this land. As many (if *Affection* transport mee not) as in any Nation vnder heauen. Will the *Italian* chalenge vs? Let him enter the *list*. We shall soone rap him on the crowne, and (perhaps) make an *eye-let*-hole in his bosome.

Math 5.14. *Brethren*, wee are set on the *Hill*. An *Infirmitie* in vs, is as a *plague-sore* run-
Ier.18.18 ning on vs. If *Ieremie* bee blameleſſe, the *Iewes* will Imagine a *Deuiſe* against him. The *Peasant* will *baniſh* *Ariſtides* (by Oſtraciſme) though he know him
Ariſt Pol. not, onely becauſe hee's cald *Ariſtides the Iuſt*. *Thou* that *teacheſt* another,
Rom 2.21 *teacheſt thou* not *thy ſelfe*? A very *Thunder-bolt* from *heauen*. By liuing *Ill*, wee teach God how to condemne vs.

1.Sam.2. 17. *Hophin*, and *Phinehas*, by their wicked life, made men abhorre the *Offring of the Lord*. They were guilty of the

foure

foure Cardinall vices, or rather (as *Peter Martyr* wittily) of the *foure vices* of the *Cardinals*. Of *Imprudence* for they were *Ignorant* of their *function*: of *Iniustice*, for the liu'd of *Rapine*: of *Effominatenes*, for they could not ſtay for their dinner: of *Intemperance*, for they ſtained themſelues with *whoredomes*. Their kind. They were ſlaine by the *Philiſtim*, and the *Arke* (the *Symbole* of *Gods Preſence*) taken. In Comment. 1. Sam 4. 11.

I wiſh our *vnlearned Miniſters* would be warned by their fall. I think they ſtudie *Tuſſer*, for (ſure) they vnderſtand not *Virgills Georgicks*. They mind the *Plow*, like *Cincinnatus*, but are neuer like to be called to *Dictatorſhips*. Not the *Smithfield butcher* more ſkilful then ſome of them, in handling a fat beaſt. Nor is this all. *Aleatores*, *Potatores*, *Fœneratores* (I ſpeake *Latin* for ſhame.) They ar like the *Birds* on *painted cloths* in *Ale-houſes*, that haue *Feare GOD* in their mouthes, when theres nothing but *ſwearing* in the houſe. O ther's a number of them! It were well they were *ſhipt out*. They would make an excellent *Colonie* for *Virginia*. And

yet (now I remember) they are fitter for *Paphos*.

Thus, by *Gods prouidence*, haue I *taken Orders*, haue been *Inducted* into this place, haue *Rung my Bells*. To him bee *Glory*, now, and *euer*.

Amen.

fitter

aue I
into
. To

THE FISHER.

THE THIRD Sermon.

*To the Right Worship-*full Sir *Henry Skipwith*, Knight.

Sir.

AFter the Pomegranate *offred to my* Lord (*as that of* Mises *to* Artaxerxes) *was meant you my* Picture, *which here I send you. A silly* Fisher, *seated by the* Sea *in a bleak ayre, labouring most on the* day *of* Rest, *that* Fish *may liue on the dry land.* Dumping *for the* Earthling, *that, like an* Eele *is bedded in the mud: Dragging for the* Oppressor, *that, like a* Pike *is ambusht in the* Flaggs: *Angling for the* Fish *of* Tyber, *with Flies, and Straw-worme, because they scorne the* cheese Bayte. *Offer them the word, and it will not down with them, or if it doe, they will cast vp* *Ælian.*

their bowels wish the Scolopendra, *rather than be taken.*

Accept this poore Tablet *as a* Pledge *of my deere affection, which hath long been* Intestate, *but is like hereafter more fully to shew it selfe. And euen so, with my daily prayers for your prosperity, I take leaue of*

Your WORSHIP.

Lectori.

IF this *Sermon* bee thought to haue too much aſperſion of *Latin*, and interweauing of *Gentile Authors*; I would haue it conſidered, that it was made *Ad Clerum*, and the *Heathens* cheefly alledg'd againſt the *Ieſuit*, who eſteemes of *Philoſophers* as *Prophets*, and puts *Scriptures* head vnder *Ariſtotles* girdle. It is otherwiſe with my ordinary *Lectures*, which beeing frequent, & to a plaine Auditory, muſt needs be familar. *Tantum eſt. Vale.*

The FISHER.

The Text.

*Math.*4.19.

Follow mee, and I will make you FISHERS of Men.

THe *Babe*, that vnborne, *ſprang* for ioy, at his *Maiſters* preſence, was now at the *Prime*, of his *Age*. And dealing punctually with *Herod*, was to haue his *Head cut* off, with the *foote* of a *woman*. Then was the time for the *Biſhop* of *Soules* to hallow the *Pulpit* in his owne perſon. *O diuine ſermons*! Not words, but hony ſtream'd from his lips. Neuer man ſpake, as hee ſpake. And yet he *preacht* but of *Repentance*. But of *Repentance*? What ſhould we *All*, publiſh to the people, but *Repentance*? And for that hee had purpoſ'd to teſtifie the *Renouation* of the *Church*

Iohn Baptiſt. Luk.1.41 Mark.6.12 25. 1.Pet.2.25 Iohn.7.46 Math.4.17 Luk.24.47

Church, by the *Constitution* of *Twelue*
Mat.10.2. *Patriarkes*, he begins to execute what he decreed, and seeing *Peter* and *Andrew* busie at their *Nets*, he sayes vnto them, *Follow me*, and *I wil make you Fishers of Men.*

3. Where wee obserue the *Persons*, *Calling*, *End*.

1. The *Persons* are for *Number*, *two*, for *Name*, *Peter*, and *Andrew*, for *Nature*, *Brothers*, for *Trade*, *Fishers*, for *Quallity*, *Honest*, for *Condition*, *Married*: *both*, probably, *one*, certainely.

2 The *calling*, a *Disciple-ship* or *Protationer-ship* importing *attention* to *doctrine* and *manners*, both *exemplary* in *Christ*.

3 The end to *Fishmen*. An *Act painful*, *honorable*. An *Obiect*, *restrictiue*, *indefinite*.

First two are here called, and two in
Marke 6.7. two verses after, This for *Election*. Now
Eccl.4.10. for *Mission*, He sends them out two and
Exod.4.15 two. Man is a *Congregable* Creature, &
Acts 13.2. *wo* to him that is alone. Therfore '*Mo-*
Caspar *ses and Aaron*, ar sent against *Iannes and*
Peuc 1.5. *Iambres*, *Paul*, *and Barnabas*, against *Impostors*: *Luther* that fierce *Assaylant*, and

and *Melanction*, that mild *Aſſiſtant*, against Leo, *Maximilian*, *Carolus*, *Cajetan*, *Albert*, *Tecelius*, *Eccius*, *Rome*, *Italie*, *Europe*, *the world*, *Hell*. Theſe *Two* were Peter and Andrew. *Deuidedly*, a Rock and *ſtrong*, *ioyntly*, and *inuertedly*, A *Strong Rock*. I will not hunt for *Notations Stoically* ſith moſt words are *Primitiue*. And heerein the *Greeke* is more hapy then the *Latin*, the *Hebrew* then the *Greek*. An *holy Tongue*, Which (ſome learned thinke) we ſhal ſpeake in *Heauen*. Yet the very *names* of theſe *Apoſtles* did moniſh and inſtigate them to their duty. And it is ſome fauour from aboue, when ones name ſounds proſperouſly. A *Graue Deuine* in a certaine *Preface*, bemoanes *Cambridge* for the loſſe of her *Williams*. Good man he miſtooke them, they were *Gregories*. How happy was the *Florentine Martir* in his *Aguomination*? and was not our *Iewel* the *Diamond* of the *Ring*?

D. Ward Perkins Problem.

This Peter, and Andrew, were *Brothers*. So were the *Sonnes of Thunder*. So were Iames, and Thaddeus. There are *Brethren* in *Nature*, in *Affinitie*

Math. 10. 2, 3.

Hierom.in Heluid. Anſt.Pol.1

tie, in *Contry*, in *Religion*. Wee *Lewits* are of the *ſame prouiſion* of the ſame *Hearth*, Let vs lay our ſhoulders louingly to the burthen. *Peter* among the *Iewes*, *Andrew* among the *Scithians*, ſayth *Origen*, *Euſebius*, *Sophronius*, *Nicephorus*. Farre diſtant in place, but yet *Contiguous* in affection: Wee haue GOD for our *father*, the *Church* for our *Mother*, *Chriſt* for our *Brother*, one *word* that begets vs, one *Lauer* that waſhes vs, one *Milke* that nouriſhes vs, one *Faith* that conglutinates vs. A knott ſo much the ſtronger, by how much *Grace* is a ſtraiter *Bond* then *Nature*. Let vs not be *Opinitiue Sciſmaticall*, *Factious*. Let vs not *enuie Ioſeph* for his coulourd *Coat*. Let vs not giue occaſion of *Triumphes* to the Ieſuite, the ſculking *Ieſuite* that lyes kenneld vp a dayes, but at night purſues vs fiercely, like a *Blod-hound*, hangs out the tongue, and pants at our *deſtruction*.

Mat. 6.9. Gal.4.26. Rom.8,29. 1 Cor.4.15 Eph.5.26. 1.Pet.2.2. Ephe.4.5.

Theſe *Brethren*, were *Fiſhers*. A *Trade* more toyleſuli then gaineſull. *Maiſter wee haue traueld ſore, al night, and*

and haue taken Nothing. Euery word *ſignificant.* Not loyterd, but labour'd, not meanly, but toughly, not by day, but by night, not halfe night, but all night, not for ſomething, but for *nothing.* Such *Maxuarie* labour hath *foure ends*, ſay the *Schoole-men.* The *Getting* of *Maintenance*, the *ſhunning* of *Idleneſſe*, the *Bridling* of *Concupiſcence*, and *Helpe* to *Beneficence.* Aquin. It is a *Bleſſing* to *Eate* the *Labour* of the *hand.* *Paines* makes one eate Pſal. 128. 2 with hillocks in his cheeke, and ſeaze like a *Falcon* on his meate, when the nice *Gentleman* makes his ſtomack ſuch a *Coward*, that it's ſcarce able to fight with a *Partridge.* Hee neuer Plutarch. waſht in the riuer *Eurotas*, and ſo in Lyc. loaths the *Black-broth* of the *Lacedemonians.*

Hee that will prooue a *good Paſtor*, muſt firſt bee a *painefull Student.* Hee muſt not loue *Sleepe*, for it fatteth *foure Beaſts*, *Beares*, *Dor-miſe*, *Marmots*, *Moonkies.* The *Sareaſme* of *Iulius Cæſar* (not hee, that like an *Ill Interpreter*, tranſlated *Senatum, Populumq; Romanum* into *Cæſarem Auguſtum*) but Scal. Exerc. 314

Sca-

Scaliger, into whose body, *Pythagoras* would auouch, the *soule* of the *Emperor* had beene flitted.

These *Fishers* were *Honest men*. I take
1. Tim 3. 2 not the word strictly, as a condition, or
2. Tim 3. 15. part of *Temperance*, but extensiuely. They were (as Saint *Paul* sayes) *harmlesse, vnreprooueable men*. Good *Timothy* was good be-times. Hee must blossome in the *spring*, that will bring
Beza in 1. cap. Math. forth fruite in *Autumne*. It greeued *Beza* in his *age*, that hee had set forth fruitlesse *Poems* in his youth. In our *youth*, wee are *wooll*, not *cloth*. *Right purple sinnes* are dide in the *wooll*.

These *Honest men* were *married*. If not *Andrew*, questionlesse *Peter*. And *Andrew* too, and all the *Apostles* (saue *Iohn*) saith *Ignatius* boldly, in his *Epistle* to the *Philadelphians*, which *Epistle Ierom* affirmes to be current. When the
1. Tim 3. *Apostle* describes the *Man* of *God*, at large, this is one *property*, hee is no *A-*
Heb. 13. 4 *gamist*. *Marriage* is *Honorable*, saith the *Scripture*. *Honorable*? An *appositi-*
Ethic. *on*, in *Aristotles* iudgement, to good for *Vertue*. And, for feare of *exception*, it is backt with an εὐ πᾶσι. Here *Bel-*

larmine

Iarmine toyes with a *triple* distinction, such as that in his *Treatise* of *Purgatorie*, when *Peter Martyr non-pluſt him.* O, but hee's a *Great* ſcholler. Indeed, *Fareneſſe* conſiſts in *Greatneſſe*. But were he as *Great*, as his *Great Father*, that came with *Scriptum eſt* to our *Sauiour*, his *Greatneſſe* were *nothing*, becauſe againſt *God*, who onely is *Great*, yet without *quantitie*, as hee onely is *Good*, yet without *quality*. *Great was Diana* of the *Epheſians*, yet *Nothing*, for, we know, *an Idol* is *Nothing*. Lib. 1. c. 4. Arist. Eth. Math. 4. 6. Acts 19. 34 1. Cor. 8. 4

But (O) the *Italian* wine-leſſe *generation*, haue *Continence* confined to their *Cells*. They haue. And ſo had their *Biſhop of Rome* too, when in open ſtreet hee cryed out, *Iuno Lucina, fer opem.* But the *Popeſſe*, of late, hath *done Penance* (at *Paules*) in a *ſheete* (of *Paper*.) What if *Leander* ſwam from one *Sea* to another? (*Nam mare haud eſt mare, vos mare famine.*) What if ſome women be ſo peeuiſhly *acute*, that they wil haue a *ſenſe* when *Quintilian* would be graueld? Platina. Plaut.

Clames licet, et mare Cœlo
Confundas, Homo ſum: Iuven,

Shall we condeme the *Sexe* for the fault, and *Helpers* for *Hinderers*? How sweetly wrote *Tully* to his *Terentia*? Sweeter me thinks, than in his letters *Ad Atticum*, Yet would hee know no *Muse but* Terentia, *Terentia*, his *Melpomene* in *Banishment*, in *prosperity* his *Thalia*. Let the graue *Metellus* mo-
A. Gellius derate. *Si sine vxore possemus, Quirites esse, Omnes ea molestia careremus. Sed quoniam ita Natura tradidit, vt nec cum illis, satis commode, nec sine illis vllo modo viui possit, saluti perpetuæ potius, quam breui voluptati consulendum.*

May I craue leaue to *describe* Marriage? Then thus. One neuer knowes *Affliction* til *Marriage*. Nor ioy. It is a *Tragico-Comedia*. A *Zoophyton*. True *Musicke*, graced with a *Discord*. A *Schoole* admitting *Destinction*, not *Diuision*. An euen *stile*, imboſt with a *Plautus* word. A temperate *Climate* if not bending to the *Torrid Zone*. A dying life, yet promising *Eternity*. This of the *Persons*,

The *Calling* is a *Disciple-ship*. *Follow me*. They muſt first be *Tutored* of *Christ*, then ſent abroad into the world.

So

So was *Iosua's Pupile to Moses*, *Elisha's to Eliah*, *Gehezi* to *Elisha*, *Baruch* to *Ieremie*, *Timothie* to *Paul*. They must first suck the sweetnes of knowledge from their maisters *precepts*. For increase whereof, at his *Coronation*, they shall take vp handfulls of *Missilia*, when the *Cunduits* shall runne *Wine*, and the *Cockes Rosewater*.

Some of our tribe (as if the were of *Isachars*) wil not stick to bray against degrees in *Schooles*. But had they red the *Prologue* of *Persius*, as wel as the beginning of *Catoes Distiques*, they would find they taxt themselues, for their *Bellies* are *Masters* of *Arts*. O (say they) *Peter* was tane from his *Net*, and GOD is not tyed to *Vniuersities*. If this bee not an *Anabaptisticall Dialect*, what is?

The *Holy Land* (the *Nauel* of the *Earth*) was but a *Spot* of ground, in comparison. Like *Alcibiades* land, in the *map* of the world. Yet afforded it *Schooles* in 48. *Townes*. *Egipt* had

her *Priests*, *India* her *Gymnosophists*, *Britton*, and *France* their *Druids*. The Greeks had *Athens* (the *Mansion* of the *Muses*) which *Italy* emulated happily, but yet must needs yeeld the *precedencie*. To these the *Ancients* of the *Church* are beholding, *Basil*, *Lactantius*, *Victorinus*, *Optatus*, *Hilarius*. So is *Cyprian*, that most *sweet*, and *Blessed Martyr*, as *Austen* calls him. So is *Austen*, (the *Alpha* of the *Fathers*) and *Ierom*, the *Trilinguist*. A wearie *Oxe*, yet *trode* not sure, at the very place where *Peter* went not with a *Right foote*. So is *Bernard*, who liuing in *darkest times*, was yet *Pius vir*, in the iudgement of Maister *Caluin*.

De Doct. Chr.

Bos Lassus fortius &c. Hier.

To you, my faithfull *Brethren*, thus much. Let vs shake off these *Catholicons*, and *Ianelists*, that *muzling* themselues in *Barbarisme*, (like out-cast *Eglets*) cannot indure the *Sunne*. Let vs euer breath vpon the *Booke of God*, imbracing *Arts*, and *Authors*, as *Handmaides* to her *Excellence*. So shall wee ratifie the *Principles* of *Religion*, and *refute* the old *Heresies* new furbisht vp, *Anti-Trinitacisme* borrow'd from the.

the *Arians*, *Anapabtiſme*, from the *Catharists*, *Libertiſme* from the *Gnosticks*, *Baptiſme* from the *Pelagians*. And let vs not be al *Engliſh*, when the crow can ſpeake *Latin*, and crie *Cras*, and *Aue*, though ſhee ſpake *incongruouſly*, when ſhe ſaluted *Antony* for *Octauian*. And let vs acquaint our ſelues with the Greeke, which who ſo wants, muſt ntedes flagge low with a broken pinion. Let vs not bee ſtrangers to the *Tongue*, ſith our Sauiour is *Alpha* and *Omega*. The very *Birds* can *Graciſſare*. The *Parat* greets vs with a χαῖρε. The *Cranes* flie like a *Delta*, ſleepe with an *Omicron* in their foote, to keepe them from winking. Reuel. 1.

Againe; as *Peter*, and *Andrew* muſt heare *Chriſt* ſpeak, ſo they muſt ſee him liue, and take out actuall leſſons. Hee only, the *Rule* without exception, the *Sunne* without a *Moat*, the *Roſe* without a Canker, the *Needle* of the *Dial* that neuer trembles, but ſtands immote directly to the *Load-ſtarre*. 1. Pet. 5. 3.

The *Miniſter* is to be an *Example*. The *People* (though) otherwiſe *obtuſe*) haue *oculos Emiſſitios*. They are quick of

Sent, & wil cauil, if we but *rub an eare of corne on the* Saboth. And those that are of a finer mould, wil, for want of fault, quarrel at *Pauls learning*. The best *Reuenge* is to call them *Noble*, and to giue a *soft answer* to an *hard prouokement*.

Plutarke. To say and not doe, is with *Caius Gracchus* to defend the Treasury, himselfe the spoyler. Is with *Aratus* to treat of *Astrology*, and haue no *skil* there. Is to be a *Cothon*, a *Laconian Cup*, that gaue the *Soldiers* the *water*, and kept the *Mud* still in the *ribs*, and *bottome*. Is to be vnsauory *salt*, not good for the *Augean Stable*. Old *Raggs* serue for *Paper*, old *Wine* for vineger, old *Horses* for the *Mill*, old *Trees* for the fire: but the *vicious Teacher* is good for nothing but to be trampeld on with *Ecebolius*. Then let vs waken vp our selues with that liuing *Clock* the *Cock* who first claps his winges and then crowes to others. We should loue the *Bird*, for Mat 26.74 he once preacht to *Peter*, and is still our *Embleme*.

End This of the *Calling*. *The End*, is to *Fish Men*. *Fishers* they were and are

are, but now their Sea is the *Land*, and the word their *Net*. Thus the *Wisemen* of the *East* went frō the *Stars* to a *Star* (in likelihood a *Meteor*) *Amos* from his *Neat* to his *Neat*, but the last more vnruly then the former. It is paines to fish *Men*. The spirituall *Fisherman*, must *watch his Tide*, *bayt his Hooke*, *trim his Net*, *trygge and toyle*, in pealing shoures, in whistling windes, in pitchy darknes, in chilling cold, till the *Dew* cruzzle on his *cheeke*, and hee almost turnd to a *Nabuch dazzar*. He gets vp betimes, *prayes*, *reades*, *marks*, *meditates*, *writes*, *rends*, *feares*, *frets*, fayne would wind the Skeine, and cannot, its so *tazzeld*. At *Night*, *All the Beasts of the feeld* are at rest, and the *painted* Birdes all silent in the Branches.

Mat. 2.
Amos 4. 1.

At non infœlix animi Phœnissa,
Only the poore Preacher sleepes not.

No heauy humor loads his *eye-lids*, no slumber creepes into his breast, or if he sleep he is frighted in his *Dreame*, thinks *He* is to preach, and *Cannot find his Text*.

Leading

Leading this *Carefull* Pleaſant life (for he *ſweetly* weares himſelfe away) hee is *weake* in *ſtrength*, *Old* in *youth*, and *Dead* before he *dye*. His *lungs* are *conſumed*, his *ſpirits* waſted, his *moyſture* parched, his *blood* dreyned, his *Ioynts* looſed, his *face* riueld, his *Hart* clung, and drawne vp like a *Purſe*, and his *Braine* crackt, with drawing the *Arrow through the Bow*. Thus, like a *Lampe*, he *ſpends himſelfe*, to *giue light* to the *People*, vngratefull people, that yet report his life to be eaſe-ful, as if he had leiſure to *Catch flyes*, with *Domitian*.

Honor? Againe, it's an *Honor* to *Fiſh-men*. It's a *worthy worke*. To eaſe the *Conſcience* of an *Ætna* of *Sinne*, preſſing ſo heauily, *flaming* out *deſpaire*: to bring the *loſt ſheepe* to the *fold*, the *Bride* to the *Lambe*, and ſaue *Soules* from *death*: O more then *Honorable Act*! *Shall Craſſus* boaſt of his *fiue-fold ſtile*. *Ditiſſimus*, *Nobiliſſimus*, *Eloquentiſſimus*, *Iuriſconſultiſſimus*, *& Pontifex Maximus*, and ſhall not wee *triumph*, that haue *Marble*, and *Rance* for his *Sandſtone*, *Siluer* for his *Tinne*, *Gold* for his *Copper*,

A. Gellius.

Copper, Pearles for his *grauell*? O *mery day*, when *Dauid* danc'd before the *Arke*, in a *linnen Ephode*! O, the *beautifull feet* of them that bring good tidings of Peace! O blessed *Sauiour*, that spentst thy *life* in *Preaching*! Sometimes in the *Temple*, some-times in the *Synagogue*, some-times on a Mount, some-times in a *Ship*, some-times at a feast, some-times on the *way*. That *preacht* most heauenly in *Golgatha*, (when thou mad'st a *good theefe* a *Preacher*) when the *Crosse* was thy *Pulpit*, this *Inscription* thy *Text*, IESVS OF NAZARETH, KING OF THE IEWES. Which words thou handlest so liuely, euen in *Death*, that the *Stones* were cleft a sunder, in passion the *Sunne* did swoone, and looke black in the *face*. Math. 27. 37.

Such was the state of those times. But now some hold it an *Abasement* to *Fish much*, and hee that best may, *preaches sildomest*? Once a yeare, and that on a *Great day*, and then in a *great audience*, and there with a *great Hem*, and a spitting *Exordium*, hee begins with a *Fortunam Priami*: but with so loose,

and

and flashie prosecution, with such an hartlesse and sluttish conclusion, that like a *Meteor*, he hangs, between *Heauen* and *Earth*, and what he is, euen after his *Dixi*, is yet ἀπροσώπητον. Thus *seldome* to preach, and thus faintly, is no *dignity*. But soft, he hath got the *dignity* already. *Dignissime vir*, if you will leaue your *Tables* of wood, for your *Tables* of *stone*, & your *Bowles* for your *Bookes*, you shal *preach* ofter, and better. Meane while you may know, that A *Citie* vpon an *Hill*, cannot be hid.

Math. 5. 14

God hath aduanc't our *Reuerend Diocesan* to an *Illustrious* place. Hee is Ἐπίσκοπος. If of ἐπί, and σκοπὸς. a *Watchman*: if of ἐπισκέπτομαι, a *Visiter*. Hee hath in his *circute*, *excellent fishers*, both at *Net*, & *Angle*; *encourage* he them. He hath a number that are *Mirabilia Monstra*, discountenance he them. He is our

Homer. Il. *Hector*, our *Bishop* of *Troy*, propugne he the *Gospel* of *Christ*. He the *fisher* of our *Mediteranean sea*; *fish he Men*, *fish hee fishers*. This is the *Scala Cæli*, the *Quò & Quà*, *Cedar*, & *Cypresse*: the way to *honor*, *heauen Immortalitie*. Forsake hee this way, and the *Lord* will at last vindi-

cate

cate his cause. *Parcit, sed non tacet, tacet, sed non semper tacebit.* Walke he in this way, & we will report his worth in an *Encomiasticall* veine, and chaunt his praises like *Nightingales*, which striuing alternatly for *victory*, in sweetest tunes, sing away the *Morne*. *Aug.* 99

The *Obiect*, is *first*, *Restrictiue*. They are to catch *Men*, not *Mens*, the *fish*, not the *shaddow*. They must say (with *Paul*) I *seeke* not *yours*, but *you*. This is, truly to *Ayme* at the *Soule*.

Some *fish* with *Neroes Nets*, of the *Richest thrids*, and these are *Golden fishers*. Some angle for the *Tributarie Fish*, with *twenty pence* in her mouth, & these are *Siluer fishers*. Some cast their *Net* ore a *skull* of *Churches*, and these are *Steeple-fishers*. Some *fish* with a *shining shell* in the *Net*, and these are *flattring fishers*. Some *fish* for an *Euge tuum et Belle*, and these are vainglorious *fishers*. Some fish with an *Aude aliquid Brevibus, Gyaris*, and these are *Audacious fishers*. Some *fish* with a *Poke-net* for a *Dinner*, (forgetting *Ierom* to *Nepotian*) & these are *Hungry fishers*. Some *fish* with a *Net* made of *Thrums*, and *knots*, and these are *Math.* 17. 27.

Facilè contemnitur clericus, qui sæpe vocatus ad Prandium, nõ recusat.

are *Pasport-fishers*. Some *fish* for *Frogges*, that may croke against our *Church*, and these are *Schismaticall fishers*. Some *fish* in the *Ayre*, (aboue the *clouds*) and these are *Enthusiasticall Fishers*. Some *fish aboue, beneath, side-ship*, and these are *Ubiquitarie fishers*. Some *fish* for a *paire* of *vnhackt Gallouse*, and these are *Seminarie Fishers*. Some *fish* for *Princes Crownes*, and *Scepters*, and these are *Belzebub-fishers*. Some *fish* for *soules*, and onely for *soules*, and these are *Christian Fishers*.

Againe, the *Obiect* is *Indefinite*. They are to catch *men*, of *All sorts*. Thus *Paule* caught *Neroes Courtiers*, caught *Sergius Paulus*, and caught poore *fugitiue Onesimus*, and the desperate *Layler* that would haue kild himselfe. Hee was an *Instrument* (an impossibilitie in *Nature*) fitte both for *great* and *small workes*. *Gods Fisher* must not be too nice, and shew himself *Lady-like* with *Hortensius*, nor yet with *Torquatus* bee *vnlearn'd, vnnurtur'd, vnaffable*. Hee must be all things to all men, that by all meanes hee may winne some.

13. The

13. The *Prophet Ionah* caught a *Whale*, (but first hee was caught of a *Whale*) The *King of Nineueh*, that (ere-while) lay gliſtering in ſcales of *Pearle*, lyes weltring (now) in the *mud*, bellowing, and roaring, and beating himſelfe on the *ſhore*. What though the *ſmoake* had come from his noſtrils, as from a boyling *Caldron*, would *Ionah* haue ſpar'd him, and throwne him *round empty veſſels to play withall?* No: hee would haue *ſhot* him, and kild him. For, he knew he *dyed*, if he *dyed* not, and *periſht*, if he *periſht* not. The *Great Whale of Great Britan*, (*Quanto Delphinis Balæna Britannica major?*) was (thankes be to *God*,) taken long agoe. The *King* of *Fiſhes*, yea the *King of Fiſhers*, commenting on *Scripture*, *Capitur, et Capit.* His Maieſt.e.

The *Noble Dolphin* flyes *ſwiftly*, like a *ſhaft*, and nothing will ſtay him. Yes *Muſick*. But no *Muſick*, ſaue the *Law*, a *Pſalterie* of *Ten ſtrings*, and the *Goſpell*, far more *raviſhing* than it, and yet but an *Inſtrument* of *two ſtrings*, the *Treble*, and *Baſe*, *Faith* and *Repentance*. The No. bles.

The

The Gentrie. They lye at land.

c The *Salmon* keepes house all *Winter* at *Sea*, & at *Spring*, comes to the *Country* to refresh himselfe. Take him, it's pitie he should go back.

Atheist & Libertine.

But the *Dog-fish*, and *Feather-flaw*, must bee lookt too, for the one teares the *Net* with his *teeth*, the other with his *taile*, and *strikes* the *fisher-man*, through his *bootes*. O, the *gall* of these c *Flegmatique creatures*! Not the *Playse* but is *scornfull*, and will make a *wrye mouth*, onely the little *Smelt smels* sweetly in the *Net*, as if the *word* were the *sauour* of *life* vnto her.

Thus haue I spent this small time in *fishing*. Whether any *fish* haue danc't in my *Net*, or played vpon my *line*, hee onely knowes, who onely *saues* vs, to whom, with the *Father*, and the *Holy Ghost*, bee *All honor*, and *Glory*, *now*, and *euer*.

Amen.

In some coppies amend these faults, thus.

page.	line.	fault.	correction.
1	12	motiue, the	matiue, to the
8	10	fabitee	Jubilee
14	5	Rouers	Riuers
1	25	clay &	clay: and
20	11	noose	woose
41	14	Anagocically	Anagogically
71	26	Hophin	Hophni

4479 aa 27

The Christians Mourning Garment. Aarons Bells. The Fisher.

Three Sermons, Preached at three seuerall *Visitations, at* Horn-castle in Lincoln-shire.

By William Worship, Bachelour of Diuinity.

Nescio quid latentis efficacie insit in voce viua. Hieron.

LONDON
Printed by *G. Eld,* for *Thomas Panier* and *Francis Burton.*
1612.

To the right Honorable,
Henry, Earle of Huntingdon,
Lord Haſtings, Hungerford,
Botreaux, Molins, and Moyles,
&c. Grace, and peace.

HIS *firſt Sermon* (*Right Honorable*) was *preached* long agoe, euen in the *Minoritie* of my *Studies*. When the yoongneſſe of my face, might ſeeme to detract from the grauenneſſe of my calling. And through others deſire, and mine owne weakneſſe, was addreſt for *publike* view. But for want of due care and fore-ſight, it loſt the natiue forme, and came forth diſguiſ'd, in the habit of a *Treatiſe*. Which made me at laſt (after ſome griefe) to peruſe it, and pen it in the ſame tearmes, and order, it was deliuered. Which I haue performed

with the beſt fidelitie I could. Beſeeching your *Honor*, fauourably to accept it, and the next following *Sermon*, which I haue beene bold to adioyne, becauſe they were both preached in the ſame place, on the ſame occaſion. The *Lord* of *Heauen*, and *Earth*, bleſſe you *abundantly* in this life, and in the other, crowne you with *Immortalitie*.

Your Honors *moſt* bounden, and dutifull *Chaplaine*:

William Worſhip.

THE CHRISTIANS Mourning Garment.

Pſalm. 119. verſ. 136.

Mine eyes guſh out with riuers of waters, becauſe they keepe not thy law.

THis *Pſalme* is ſhed, by the *Prophet*, into *two and twenty Octonarius*, after the order of the *Hebrew Alphabet*, both to ſhew the excellencie of it, and to helpe the memory. Full well he knew the corrupt nature of man, that will ſlubber vaine bookes with reading ouer and ouer, but can find no reliſh on that ſacred volume of the *Bible*, where euery word carries a maieſty with it, and where euery leafe is beſprint with the ſweete drops of mercy. Full well hee knew the wretchedneſſe of mans memory, which is firme, and retentiue in matters of this world, but fraile, and ſlippery in the myſteries of ſaluation, remembring them no longer, than the *finger of Gods ſpirit* So is the Pſa cxi.

keepes them in, like the *Garden pot*, that holds water, but while the *Thumbe* is vpon it.

I haue choſen a ſad verſe, wherein we may behold poore *Dauid*, (now a *baniſhed* man, and in great miſery) more bewailing his *perſonall* ſinnes, and the ſinnes of his *Aduerſaries*, than the heauie maſſe of all his other afflictions. *Saul* and his *complices*, ſought him as a *Flea*, and hunted him as a *Partridge* panted after his life, and interrupted his quiet repoſe; for all this, he ſeekes not *Reuenge*, but lets *Riuers of waters* guſh from his eyes, for their great *Impietie, and diſobedience*. Imagin now, how hee wept, and tooke on, for his owne *ſinnes*.

1 Sam. 24. 12. 15.

Some weepe for themſelues, not for others: ſome weepe for others, not for themſelues: ſome neither weepe for themſelues nor others: ſome both weepe for themſelues & others. To weepe for thy ſelfe, not for others, betokens *lukewarmneſſe*: to weepe for others, not for thy ſelfe *Hypocriſie*: neither to weepe for thy ſelfe, nor others, *Deadneſſe of heart*: both to weepe for thy ſelfe, and others, *zealouſneſſe*.

The

The *Text* requires *two duties* at our hands. *The mourning for our owne sinnes*, and *the mourning for the sinnes of others*. *Zeale* in the *Ascendent* begins at home, passes on to others: in the *Retrograde*, it comes from others, and ends in it self. In the handling the *first dutie*, we will lay downe *Motiues* and *Impediments*: In the *second* we will examine the *Persons*, on whom the *Dutie* is laid, and so conclude with *motiues*.

The *first motiue*, the first *Duty* is taken from *Dauids example*. He was (in all likelihood) a *Man* of a *sanguin complexion*. For the *Scripture* sayes, he was *Ruddie*, of a good *countenance*, and *comly visage*. Now men of a *sanguin constitution*, are (for the most part) *merry*, and of pleasant disposition. And yet, his eyes spout out teares, as the *Conduit* spouteth out waters, for his owne sinnes. The *Psalmes* can testifie well inough, of his vsuall blubrings, and roarings. Nor was he effeminate, or of a soft and puling nature. The earth neuer bore a more valiant *Champion* than *Dauid*. It is well knowne how hee tooke a *Lion* by the beard, and slew that huge vncircumcised

1. Sam. 16, 12.

Psal 6. 51.

1. Sam. 17. 34.

sed *Philistim*, and left him an headlesse *Trunke*.

The *second motiue*, is drawen from the *Nature* of the *Eye*. The *Almightie* hath made it of a *Fattie* and *Wateriſh* kind of matter, ſo that it ſeemeth to delight in *moyſture*, as beeing a *Syrupe* to preſerue it in. More-ouer, there are ſited aboue, and vnder the *Eye*, two wet, and ſpongious *kernels*, purpoſely to caſt a dew vpon it, and to make way for *tears*. Nay, that the obſtinate and obdurate ſinner, may be conuinced, and confounded in himſelfe, if hee ſhed not ſome teares for his offences, the *Lord* hath inuironed the *apple* of the eye, with a parti-colourd *circle*, cald a *Rain-bow*. Now is it not a ſhame for a man to haue a *Rain-bow* in his *eye*, and neuer drizzle one teare for his ſinnes? Good *Chriſtian*, carry not about thee, ſo tough, ſo brawny, and ſo ſteeled an heart. Good *Chriſtian*, carry not about thee, a pare of ſuch parched, and irrelenting *Eyes*. Conſider what I ſay, and the Lord giue thee vnderſtanding in all things.

The *third Motiue* is borrow'd from the *Vnruline ſſe* of the *Eyes*. *God*, indeed, ſet

set them in the *Head* (the *Tower* of the *body*) as *espials* and *scout-watches*, to descry danger a farre off: but such is the disorder of our *nature*, that they will (too soone) put both our bodies and soules in ieopardie. Yet a little while, and those *two* of thine, that looke out by the *windowes*, will play the vagabonds, and intice thee to folly. For what art thou to *Dauid*? Those eyes of *Dauid* that now lay soaked in teares, all the time of his banishment, became afterward *Traytors*, letting lust into his bosome, when they darted from his roofe vpon *Bathsheba*, and were the occasion that he committed two haynous sinnes, di'd so deeply in *Crimson*, that *Time* hath not yet worne out colour. 2 Sam. 11. 2.

4. The *fourth Motiue* springs from the *Description of sinne*. *Sinne* is *the transgression of Gods law*. Where let vs examine, first, what this *law* is which we breake: then, who this *God* is whom we offend. The *Booke of the law*, is more excellent then the *booke of the creatures*, though in each part it be good, & in all the parts together, exceeding good. For (such is our blindnesse, ẏ) the beautious frame 1. Ioh. 3. 4.

frame of *Heauen* and *Earth*, is not able of it selfe, to direct vs to the true *God*, as much resembling that *Athenian Al-*
Acts 17 23 *tar*, wherein was written, *vnto the vn-*
knowne GOD: but the word written,
Psal 19. 7. pointeth as iust to *God*, as the finger to the *dyall*, and (which commends it most) conuerteth the soule.

Go too now (*Brethren*) shall we by our lewd and dissolute liues, burst through the *precepts*, and *sanctions* of *God*, and not enter into a sad and serious consideration, opening the sluces of our eyes, and sending forth a swift *Current* of teares? Would not that *Theefe* bee put to death, who after he hath notoriously broken the good lawes of his *Prince*, takes no thought at all in *prison*, but drinkes, and sweares, and daunces in his fetters? Yes verily. Well then let vs take heed; for if after we haue lift vp our *horne* against *God*, wee be not ashamed, and greeued in our selues, but feast when wee should fast, sing when wee should howle, laugh when wee should weepe, we are as neere in quality to the *felon*, as can be well imagin'd, and therfore likely to come to some heauie, and fear-

feareful end.

Againe let vs take notice who he is that enacted this *law*, which wee haue violated so contemptuously. Hee is no *Earthly Prince*, whose breath is in his nostrils, but *Iehouah* that mighty God who spans the *Heauen*, and measures the waters in his fist, in respect of whō all nations are but as the *drop* of a *bucket* *et* nay nothing, nay lesse then nothing, euen *vanity*. The *God* of *Anger*, who hath his way in the whirlewind, and in the storme, at whose sight the earth is burnt, the mountaines quake, the hilles melt, the *Deuils* shudder. O Brethren! how can our hearts be light, when wee haue offended so great a maiesty? why come we not to him with halters about our necks, like the *Seruants* of *Benhadad*, beseeching him of grace & falling to *deprecation*. Why stoop we not, and look forlornly, with a palish cheek, and vnkembed beard, vsing these mutes as vocal *spokes-men*, & *Intercessors for our pardon*.

Esayah 2.22

Esayah 40 12.

Nahum 1.3

1 Kings 20.31.

But let vs come nearer *God*, and view him in the sweetnes of his *mercy*. Shall we not be greeued for offending that

God

God, who loued vs before wee were
Ephes. 1.4. borne, yea before the *foundations* of the *world*: who was our hope, when wee hung vpon our mothers breasts, and hath euer since fed vs, clothed vs, pre-
Cor. 1 12. 12. ſerued vs? That hath *married* vs to *Christ*, and called vs by his owne *name*. That hath reſerued vs to the *raigne* of that bleſſed *Queene*, who hath giuen vs already three and forty years of *fabitee*, wherein wee ſit peaceably vnder our vines, and goe ioyfully to the *Church*, to partake in the *word* and *Sacraments*. who would not pine away like the *Hart* that findeth no paſture, for diſpleaſing ſo good and louing a father?

5. The *fifth Motiue* ariſeth from the *preciouſneſſe* of thoſe *teares* that iſſue
Pſal. 56.8. from a troubled *ſpirit*. The Lord puts euery one of them in his bottle. Right deare in his ſight, is the blood, yea the teares of the *Saints*. Chriſt wipes
Reuel 7.17 them from their eyes with his owne hands. O that the Lord would ſtrike our hard hearts, that the waters might flow out of the *Rock*: O that wee could weepe, that wee cannot weepe!

6 The

6. The *ſixt Motiue* is fetcht from the *woefull effects of ſinne*, which are diuerſe. Rom. 7. 13. Firſt ſinne bereaues a Man of the *libertie* of his ſoule, and keepes him downe vnder miſerable *bondage*. Nay, (which is lamentable) hee takes delight to bee the *Diuels priſoner*. This is thy ſtate, ô man, that art ſetled on thy lees. Why then doeſt thou not ſteame out ſighes, and euen breake the kall of thine heart with ſorrow? Is ſweete *liberty* ſo yrkeſome, and hard bondage ſo ſweete? *Inquire* of the *Foules* of the *ayre*, and they will tell thee, that *freedom* in the wood, is better then *priſonment* in a Cage of Gold. 2. Tim. 2. 26.

Inquire of the *Lions*, and they will make anſwer, that they had rather ſeeke their meate at *God*, in the *wilderneſſe*, than haue it put into their mouthes through the *grate*. *Sampſon*, why ſuffereſt thou *Lady Pleaſure* to play the *Dalilah*, dandling thee on her knee, till ſhee haue ſhaued off all thy goodneſſe, and made hee wretched, and poore, and impotent? What *Sampſon*, *Sampſon*; ſend for thy ſelfe, the Iud. 16. 19.

Phi-

Philistims are vpon thee *Samson*.

Againe, Sin hath this nature, to muster vp al the creatures against a mā so long as he continues in his *Impenitency*.

The *Stones* of the *feeld* are out of league with him, and the beasts of the field
Iob.31.38. are out of peace with him.

The reason is for that the *Lord* of *hosts* is aduāc ng forward against him, whose faithful and sworne soldiers they be. Is not here sufficient matter to cloud and ouercast the eye, and to change ioy for mourning, beauty for ashes? walkest thou in the street? The tiles threaten downfall. In the field? The Ayre is ready to conuay infection, into thy lungs, the earth grones vnder thee, as loth to beare so vnprofitable a *burthen*.

Exod.8. Nay what if the silliest creatures dog thee, and make thee weary of thy life? Are *frogs*, and *lice*, and *caterpillers*, nothing? Nay what if sinne set thy selfe against thy selfe, and make thee conspire against thine owne life? Take an example of *Ionah*.

Ionah 1.2. After this *Prophet* had long laboured in *Israell*, and could doe no good, the Lord (to shame her) giues him expresse charge,

charge to remooue his *Plow* into the *Nineuits* field. Hee (vnmindfull of his *Commiſſion*) payes the *fare*, and is *ſhipt*. For *Tarſhish* hee, hee is ſo reſolu'd. While hee thus ſtrugled with diuine *prouidence*, the *winds* (at their *Creators* command) brake looſe, and bad the *Mariners* deliuer *Ionah*. The *Whale* lay watching all this while, and bad the *Mariners* deliuer *Ionah*. The *ſhip*, (poore winged veſſel) lay ſwimming vpon the *billowes*, and bad the *Marriners* vnballaſe her of *Ionah*. Nay *Ionah* ſtood vp againſt *Ionah*, and beſought the *Mariners* to tumble him into the large *ſepulcher* of the *ſea*. If ſo righteous a man be ſo harſhly intreated, where ſhall the vngodly, and the ſinner appeare.

Another *effect* of *ſinne*, is the *curſe* vpon the *creatures*. *Sinne* is ſuch a *Baſilisk* that it poyſons the ayre, & the very heauen. Euery creature, ſaith the *Apoſtle*, grones, and trauels in *paine*, becauſe it is *ſubiect* vnto *vanity*. The *world* left being a world, when *Adam* left beeing obedient. It was neuer beautifull nor cheerfull ſince. It waxed old in youth, through manifold *ataxies*, & diſorders, *Rom.* 8. 22.

and at this day lyes *bed-rid*, waiting for the *comming* of *the ſonne of God*. O what a *rack*, what a *gibbet* would this be to our ſoules, had we any grace! But wee (alas) when fit opportunitie is offred, to caſt duſt vpon our heads, goe merily away, regardleſſe of ſo lamentable *ſpectacles*. A ſhrewd token, that *ſinne* is where it would be, and that wee are inſenſibly blockiſh, wilfully hardned, extreamly impious.

Amos. 2. 13. Another *effect of ſinne* is, that It *lyes heauie vpon our Sauiours back*. Harke how hee complaines. *Behold I am preſſed vnder you, as the Cart is preſſed, that is full of ſheaues.* *Pitie, O pitty* thy ſelfe, if not, take pitty on thy *Redeemer*, who is preſſed downe with the *ſheaues of ſinne*, that thou pickeſt on him moſt cruelly. It was thou, ò wretch, that didſt caſt him into his *agonie*, where he *ſwet* ſuch a *ſwet*, that the *drops* of *blood* Luk. 22. 44 trickled downe to the ground. It was thou, O wretch, that betraidſt him with Mat. 26. 49. a *kiſſe*, and ſoldſt him for a litle pleaſure, not worth *thirty* peeces of *ſilver*. It was Ioh. 18. 3. thou, O wretch, that cam'ſt to him with *ſwords* and *ſtaues*, as if hee had beene a *theefe*,

theefe, when, indeed, hee thought it no *robbery to be equall with GOD*. It was thou, O wretch, that didst *whip* him, & clap a *crowne of Thornes* on his *head*, *mocking* him, and *ſpitting in his face*. O cruelty! If thou haue occaſion to ſpit, thou haſteſt to the *chimney*, or behind the *doore*, and yet makeſt no bones of ſpitting in the face of the *God of Angels*. Heb. 1.6. It was thou, ó wretch, that didſt *ſtrip* him *naked*, and riuet his *hands* & *feet* to the *Croſſe*. Behold thy *redeemer*, offring vp *prayers*, with *ſtrong crying*, & *teares*, and art thou frolicking? The *daughters* of *Ieruſalem* weep, the *Bleſſed Virgin* is *pearced* through the *ſoule* with the *ſword* of *ſorrow*, and doeſt thou run riot? The *Sunne* lends *night* in the midſt of day, the *Temple* is rent from the top to the bottom, the *earth* quakes, the *ſtones* cleaue, the *graues* open, and art thou fatting thy ſelfe with *meriment*? And meanſt thou to ſaile to *Heauen*, by *Heauen*? Can there be *two Heauens*? Luke. 23.

Another *effect of ſin*, is *torment of conſcience*. *Pleaſure* hath bought *complexion*, & hath *painted* her face. A *Damaſke roſe* in a *field of Lillies*. But her *end* (like Prou. 5.4.

the *whorish woman*, is bitter as *wormewood*. Whervnto shal I liken her louers? They are like vnto *Theeues* that goe through a faire flowred medow to the *Galous*. They are like vnto *Rouers*, that run sweet and fresh, into the *salt Sea*. They are like vnto trauellers laid along to sleepe vnder the shade, who wakening finds thēselues swelted with the heat of the remooued *Sun*. When they haue reueld and lauisht al, at last coms *Conscience* and cals for the reconing, at last coms *Death* with his *Napkin* on his sleeue, & his *Trencher-knife* in his hand, and with his voyder takes all away. O, who can beare the wound of *Conscience*! O who can stanch the soule when it bleedeth! O who dare wrastle with the *Lord of hosts*? Brethren if the wrath of God once smoke against you (as it wil if you rot in your iniquities) he wil set al your sinns in order *in your eyes*, that though you turne your backs yet (like *furies*) they shal haunt you, & set no coulor before your eies but *red*, and *crimson*, yea and throw *Boles* of *Blood* vpon your faces, neuer leauing,

Psal. 50. 21

Ordine in oculis.

til

til they haue brought you from this dying life to a violent & curſed *death*, like the poor fiſh that feeling the heat of the water, thinks to mend her ſelfe and leaps into the fire.

The laſt effect of ſinne is the *infinite miſery* whereinto the graceles ſinner plungeth himſelfe after this life. If he dye without *Repentance*, his ſoule goes preſently to *Hel*, and his body, like a *Carrion* to the ground, til the dreadful day of *iudgment*, when both ſoule and body, which haue ſinned together ſhal bee plagued together, with torments *endles, eaſeles, remediles*. Mat. 25 36

Where the crawling worme ſhall lye grabling at the heart, where the beſt bedde ſhal be a broyling *Grid-iron*, and the beſt muſicke *wailing* and *Gnaſhing of teeth*, and the beſt company, *Deuils*, and damned *Reprobates*. & this to continue for a time, and times, euen for euer.

O conſider this al ye that forget God, leaſt he teare yee in peices, and there be none to deliuer you.

Abſtract and ſequeſter your ſeues,

~~flee~~ *Resort*, say vnto *laughter* thou art mad, haunt vntrodden paths, desire the *lillies* of the field to cloath themselues in black and accompany you in your doleful passions. If the example of *Dauid* cannot moeue you, then let the nature of your eye perswade you. If the *nature* of your eye cannot perswade you, then let the vnrulines of your eye curbe you.

If the vnrulinesse of your eye cannot curbe you, then let the *excellency* of *Gods law*, which you haue broke, rouze you. If the *excellency* of *Gods law* cannot rouze you, then let the *maiesty* of *God* appall you. If the *maiesty* of *God* cannot appall you, then let the sweetnes of his *mercy* allure you. If the sweetnes of Gods *mercy* cannot allure you, then let the preciousnes of the Saints teares preuaile with you. If the preciousnes of the Saints teares cannot preuaile with you, then let the pestilent effects of sin tame you, and the thought of *Hel-torments* kil you dead and rend you in peices.

But because Sathan wil stand at our right hand, as hee did at *Iehoshuaes* (the Hie-

Hie-prieſt) to *tempt* vs and lay hinderances in our way leaſt we ſhould turn and be ſaued: let vs take a ſcantling aforehand of his plots, that hauing knowledge of thē, we may with more warineſſe auoyd them. Zach. 3. 1

1 The firſt *Impediment* of *Godly ſorrow*, is the *want* of the *word* preached. For where this fire is away, that heateth & purgeth the affection, and this *Hammer* abſent that breaketh the ſtonie heart, there is vſually nothing but the ſpirit of ſlumber, which wil ſoone grow to a *Lethargie*, if it be not preuented. How can we mourne (alas) if *Iohn Baptiſt* mourne not to vs, or call our place *Bochim* (that is by interpretation) weeping, vnleſſe *Phineas* forbeare *Incarnatiue ſalues*, and giue vs *Coraſines*, eating out the dead fleſh, and ſearching our ſoares to the bottome? How can the Iewes bee pricked in their hearts, and demaund what they ſhall doe to bee ſaued? Doth not *Peter* come home to their conſciences, and dazzle them with this ſtroke, *This Ieſus* I *ſay whom yee haue crucified?* Ieremy 23. 29. Iudges. 2. 5. 4. Acts 2. 36

The

The *second impediment*, is *The Hope of long life. Soule* saith the *Churle* take thy *ease*, thou hast much goods layd vp for many yeares. But that very night was his soule fetcht from him. When like a *Iay*, hee was proyning himselfe in the boughes, hee came tumbling downe with the arrow in his side. His *Glasse* was run, when hee thought it but new turnd, and the *Axe* vp to strike him to the ground, when he neuer dreamed of the *slaughter-house*. Brethren, wee had need of *monites* of *Philips Boyes*, to put vs in mind of our end. Not the oldest man but trusts he shal liue a yeare. And the young man in the *April* of his age when his *breasts* are ful of *milke* and his *bones* run ful of *marrow*, ful little thinks of the *slimie valley*, and that he shal remain in the heap. Though in truth a mã at the highest pitch of health, when he hath that same *Fencer-like kinde of strength*, is neerest danger in the iudgment of the best *Phisitions*. Certainely we dwel but in houses of *Clay* & *corruption* is our *father*, the *worme* our *mother*, and our *sister*, we are *creatures* but of a *dayes life*, & the *foure Elements* are the

Luk. 12. 20

Iob. 21. 24 32. 33.

Hippocrat. L. 1. Aph. 3

the *foure men*, that beare vs on their ſhoulders to the graue.

Aſſure thy ſelfe whoſoeuer now heareth this *ſermon*, that ere many yeares or *decads* of months be paſt, pale *Death* wil areſt thee, bind thee hand & foot and carry thee to a land, darke as darknes it ſelfe.

What then remaineth but that thou preſently make thy *Graue* with *Ioſeph of Arimathea*, in thy *Garden*, (the place of thy delight) mourning each day amidſt thy moſt tickling pleaſures, as if the *Sun* of thy life were ſure to ſet at night. Luke 23.

3. The 3. *Impediment*, is *merry company*, the *Prophet Dauid* would haue vs examin our ſelues quietly on our beds. Pſal 4.4. *Peter* wēt out frō the cōcourſe of people in the *Hie prieſts* hal, and then hee wept bitterly. Luk. 22 62. It is better to goe to the houſe of *mourning* then of *feaſting*. Eccl. 7.4. The Lord in mercy knocks at thy heart by his *ſpirit*, & preſently the feauer of thy *ſinnes* beginnes to ſhake thee. Herevpon thou getteſt thee to thy *Mates*, calleſt for a payre of *Cardes*, & drinkeſt down thy greef with flagons of wine.

Then

Then beginneſt thou to chat and bee ſcurrilous, to laugh and bee fatte, and then ſend for *Sampſon* out of the grinding houſe, then abuſe, and breake ieſts on the *Preacher* or els al the mirth is not worth the naming. What is this but to greeue the *Holy-Ghoſt*, nay to take a *Bucket* of water (as it were) and to quench the ſpirit? Nay what is this but to put the halter about the neck, and the nooſe vnder the eare, and (aſmuch as in thee lies) to ſtrangle thine
Pro. 17. 22. owne ſoule.

4. The 4. *impediment* is impayring of *health*. A ſorrowful mind (ſayth *Salomon*) drieth vp the bones. And who ſo ſad, ſay the men of this world, as thoſe that are all of the ſpirit, and (forſooth) will not miſſe a Sermon in a yeare.

Are they not heauy-headed, and heauy-hearted, alwayes ſighing, and alwayes fretting, with a whitly face, and a kercher on their head, pining and hanging the wings, as if they were Crow-trodden? And are not we plump & che[illegible]kt, faire and wel-liking, that po[illegible]ot ſo much on the *Bible* nor

nor are ſo red-hot of deuotion as they, but meet now and then at the *Tauerne*, for increaſe of neighbour-hood, and charity, and may wee not (thinke you) get to heauen too as ſoone as the beſt of them? But theſe prophane wretches are much deceaued. For though the child of God haue terrors within, and troubles without, yet they laſt but for a time, and *God* giues *faith* and *patience* to indure them. A bleſſed affliction is it, for it *confirmes* them to *Chriſt*, and puts them in poſſeſſion of euerlaſting comfort. And haue not they onely, *peace of conſcience*? Is not the *comforter* come vnto them? Haue they not a little heauen in their boſomes? do they not ſing in priſon, in the dungeon, in the ſtocks, at night, at midnight, and warble like *Nightingales*, when they are all a gore blood, their *middles* girded about with *walls*, and their backs ſore beat, and tore with roddes? Mat. 5. 4. Rom. 8. 19 Act. 16. 25.

Doe they not at their time of *Martyrdome* kiſſe the ſtake, imbrace the fagottes, bathe their hands in the flame, clappe their ſtumpes for ioye, when they are burnt as black

black as pitch, and their flesh shrunke vp as a scroll of parchment? Are they poore? *Christ Iesus* hath sanctified their pouerty. Are they sick? The Lord is both *Physitian*, and *Physick*: Or if they languish, the sooner they dye, the sooner they liue, the sooner in the graue, the sooner in heauen. The *Epicure* is all for the body, nothing for the soule; the *Christian* is all for the soule, little for the body. Hees a good *Lapidarie*, and esteemes of the *Iewell*, farre aboue the
Luk.6.25. *rinde*. But woe bee to them that now laugh, for they shall waile and weepe. They shall wish, and wish, that they had wept their eyes out, and sight their lungs in peeces, but it shall be too late.

5. The *last impediment*, is the *holding the mortalitie of the soule*. There is a cursed *generation* of *Sadduces* and *Epicures*, that thinke their soules in death, vanish away like a *Dogges*. What Monsters are these? Its wonder the Lord of *Hosts* strikes them not downe to *Hell* with a *Thunderbolt*. I will send ouer these Caitiues to the *Heathen Philosophers*, (the *Secretaries* of *Nature*) to be schooled: nay Ile make an appeale to their

their owne *Conſciences*. For their heart bloods, they cannot auoide the flaſhes of *Hell*, nor ſpunge out the indeleble characters of the ſoules *eternity*.

And this of the firſt Duty.

2. NOw come we to the *ſecond*. It is *The mourning for the ſinnes of others*: True *zeale* eaſeth it ſelfe with teares, not with *reuenge*.

This *ſorrow* lyes vpon all *Eſtates*; on *Magiſtrate*, *Paſtor*, *People*. The *ſupreme Magiſtrate*, bee hee neuer ſo mighty, is not therefore with the *Sybacites* to lye on heapes of *Violets* and *Roſes*: nor, with *Iehoiabin*, to beake himſelf againſt the fire, when the ſinnes of his people are as red as *Scarlet*: but hee is at ſuch time to throw away his *Royall Robes*, and to wind himſelfe in *ſack-cloth*, as a corps prepared for the burial. Thus good *Ioſiah*, when hee heard the words of the *booke* of the *Law*, and conſidered that *Iudah* had not done accordingly, his heart did melt, the teares trickled downe his cheekes, and hee humbled himſelfe before the *Lord*. At this day, *ſinne* abounds in this land of ours. I doubt

Ionah. 3. 6.

2. King 22. 19.

doubt not but her Maiestie, in her *Soliloquies*, sends many a *sigh* to heauen, for this Enormitie.

The *subordinate Magistrate* is likewise to put on the bowels of compassion, & to cast dust vpon his head, when the rebellious sister *Israell* returnes not with her whole heart, but faynedly to the Lord, See this exemplified in the two and thirtieth of *Exodus*. *Moses* is gone, *Aaron* is weake, *Israel* is perfidious, *GOD* is angrie. Soe get thee downe, saith the *Lord* to *Moses*, for *thy* people, which *thou* broughtest out of *Egipt*, haue corrupted their wayes. O let not my *Lord* bee angry, answers *Moses*, for they are *Thy* people then, and *Thou* broughtst them out of *Egipt*. O, they haue sinned a *great sinne*, but pardon it I meekly pray thee, euen with interrupted accents: if not; race mee out of thy booke which thou hast written. What a passionate speech is here? What tender loue? What vnfained griefe? Euery word a sentence, and euery sentence lamentable, like the waylings of *Hadradrimmon*, in the valley of *Megiddo*.

Exod. 32.

Mise-

Miſerable are the times wherein we liue. *Magiſtrates* want *zeale*: they pity not the breaches of *Sion*. Nay, what if ſome bee ſo farre off, for, hauing their hearts clung for griefe, at matters *Criminall*, that they dilate them for ioy, in hope of finding that, which *Philip* ſayd, all *cities* might be conquered by, if an *Aſſe* laden therewith might enter in? I feare mee, the *wedge of gold*, weighs heauier ſometime than *Abels blood*, in the ballance of *Iuſtice*.

But of all *degrees*, this moſt concernes the *Paſtors* of the *church*. When our *Sauiour* ſaw the multitude ſcattered abroad, as *ſheepe* hauing no *ſhepheard*, his bowels earned within him for griefe. Mat. 9. 36. It made *Eliah* wearie of his life, when the woman *Ieſabel* had *ſlaughtered* vp the *Prophets* of the *Lord*. Poore *Ieremie* wiſht hee had a *Cottage* in the wilderneſſe, that hee might liue alone from the heapes of *rebels*, and *adulterers*. And ſure, hee came not in at the *doore*, but at the window, or at the *ſooner*, that beares not a pittifull heart to the *Lords* heritage. 1. King 19. 4. Ier. 9. 2.

And